

Conservatives and New Democrats respond differently to Bill 4



"We agree that the Bill should be referred to the committee, and will endeavour to bring that about. In addition, we intend to move an amendment which will remove theological schools from the legislation ... If, however, the school has a broader base for its curriculum and degree, then it should be expected to accept the same regulations as any other degree granting institution."

—Michael Cassidy, MPP

The Ontario government and the opposition parties are beginning to respond to the flood of mail regarding Bill 4, the degree-granting bill, and the responses are becoming more definitive.

Dr. Bette Stephenson, the minister responsible for colleges and universities, recently announced a modification in the Government's long-standing policy that there would be no new free-standing, degree-granting institutions.

In a letter to the Institute for Christian Studies, Dr. Stephenson states: "We have recently modified this policy to allow charters to be granted to theological seminaries and Bible colleges provided that certain conditions are met by the applicants. An important condition is that the degree designations clearly identify the degree as being theological or religious."

In a later communication, the Minister summarized the Government's position as follows: "The Government is prepared to support applications for degree-granting charters provided that the applicants have the resources to operate a sound, academic institution, have the support of the community they are seeking to serve, are not seeking Government grants, and are seeking to grant only theological or religious degrees."

Dr. Robert VanderVennen, executive director of the Institute for Christian Studies, correctly observed that "this new policy continues the line of thinking that there are secular studies and religious studies. The universities, by this thinking, give degrees for secular studies, and religious people study theology and give theology degrees. We insist that all of life is religion and that in higher education — as in all the rest of life — religion cannot be pushed off into a corner. Therefore, we continue to work hard for amendment to the bill and/or government policy."

In support of the principle of public justice for all alternative institutions and the right of existence of the Institute for Christian Studies in particular, Gerald Vandezande, public

affairs director of the C.J.L. Foundation, recently sent a letter to all members of the Ontario Legislature. He contended that Bill 4 and the Government's educational policy should be amended to protect the right of existence of such independent institutions as the Institute. Mr. Vandezande wrote, among other things: "The Ontario Legislature has a splendid opportunity to demonstrate its official recognition of the fact that Ontario is a democratic society with a plurality of legitimate educational viewpoints. It should now affirm that all of these viewpoints are equally entitled to legal protection, and that none of them should be discriminated against because of a particular perspective of life or philosophy of education."

"In a province where we can freely vote for different political parties because they have different views of public justice and governmental responsibility, it should also be possible for students to choose freely between different post-secondary schools on the basis of their different philosophies of education. Freedom of choice should not be restricted to politics. This vital human right should be available in education as well. It is the duty of the Legislature to establish and protect this right in law."

■ Protect freedom

Concerned that the Legislature will indeed recognize the urgent need for "the fundamental freedom of people to operate educational institutions" (Dr. Stephenson's words), Mr. Vandezande pointed out that "through Bill 4 the Government would close the door to that freedom. The Government apparently intends to restrict to the public universities the right to offer programs of study and to grant degrees in non-theological subject areas."

"The fact that this is a restriction of existing freedom of education is clear from the situation of the Institute for Christian Studies. Since 1967, this highly-respected Institute in Toronto has offered programs of study and issued *bona fide* degrees in various non-theological academic disciplines which

have been accepted by established universities at home and abroad. The Institute's continued existence to meet its unique educational goals should not be threatened but be protected by law."

He also noted that "this Institute is not receiving nor demanding any tax support. Also, it remains very willing to have a team of impartial academicians examine the quality of its programs and the competence of its faculty (all of whom have earned doctorates from well-known universities). Bill 4 should make provision for the Institute and other post-secondary schools of high academic calibre to exist, schools where instruction is consistent with distinctive value commitments which are alternative to those of the government-financed universities."

■ Good reaction

A number of M.P.P.'s have replied to this open letter. Several of them, mostly P.C.'s, stated that C.J.L.'s concerns and suggestions for amendment will be given careful consideration. A few were more explicit. One of those was Michael Cassidy, Leader of the New Democratic Party in Ontario. His letter is worth quoting in its entirety. It reads as follows:

"Thank you for your letter of May 14th regarding Bill 4, and the Institute for Christian Studies."

"We agree that the Bill should be referred to committee, and will endeavour to bring that about. In addition, we intend to move an amendment which will remove theological schools from the legislation so long as the degree granted by these schools does not include academic studies not fully covered as required under present degree-granting procedures. We believe that the state should not become involved in the operation of theological schools, including the granting of degrees, if the focus is narrowed to theology as taught by the school."

"If, however, the school has a broader base for its curriculum and degree, as is the case with the Institute for Christian Studies, then it should be expected to accept the same regulations as any other degree-granting institution. By meeting the accepted standards of academic achievement, there should be no problem in being able to meet the degree-granting requirements, as set out in Bill 4. I don't believe that the Institute for Christian Studies need have any concern about Bill 4 since, as you state in your letter, the Institute is very willing to have a team of impartial academicians examine the quality of its programs and the competence of its faculty."

"Admittedly, it is difficult to work an amendment which would have the effect as set out above, and we have not yet finalized it. But, we think it is important that the distinction be made, and with committee hearings to provide full discussion, we should be able to come up with legislation acceptable to most schools."

Yours sincerely,
Michael Cassidy, MPP."
Mr. Cassidy's position is clearly



Dr. Bette Stephenson

different from, and in some respects better than, Dr. Stephenson's. (At the time of this writing, Dr. Stuart Smith of the Liberal Party had not yet replied).

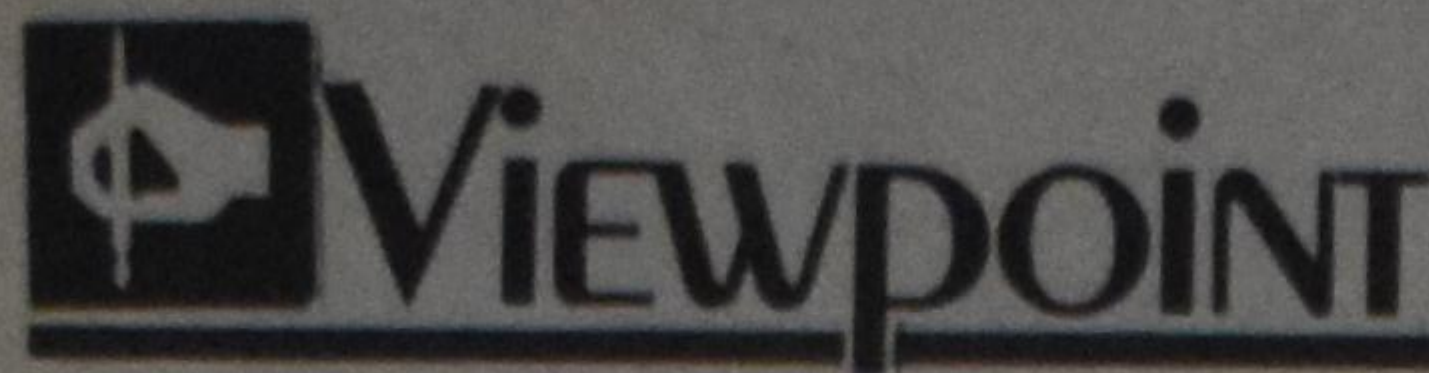
While "the Government is prepared to support applications for degree-granting charters provided that the applicants ... are seeking to grant theological or religious degrees," the N.D.P. leader appears to recognize the right of existence of the Institute for Christian Studies (a school with "a broader base for its curriculum and degree"). He even went so far as to state that, as far as he is concerned, the Institute need not to have any concern about Bill 4.

However, it very much remains to be seen whether Mr. Cassidy's position will be supported by all of his colleagues, as well as the Liberals and the Conservatives. This will become evident when Bill 4 is reviewed by a committee of the Legislature and when appropriate amendments will be proposed, also by the Institute for Christian Studies and the C.J.L. Foundation.

The current trend of events does give me some hope that quite a few M.P.P.'s are giving the numerous letters regarding Bill 4 some serious attention.

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Ontario Conservatives have gone too far

They're at it again. Ontario's Progressive Conservative government has introduced a new bill in the Legislature which once again undermines the very freedoms which the citizens of the province should enjoy.

First there was Bill 4, an education bill, and that is still being reacted to by Christian educators and educational institutions. Now it is Bill 89 which makes paying of union dues compulsory for all employees.

We carried an article in last week's C.C. on that by Ed Vanderkloet of the Christian Labour Association of Canada (CLAC). Details of the proposal are explained well in that article.

The Conservative government, in an apparent attempt to stay in power as long as possible, (it has headed a minority government for the past four years), has joined forces with the New Democratic Party to introduce a piece of legislation designed to woo the secular unions by giving them more power.

Compulsory union dues simply means this: a union organized by, say, 600 workers at a 1,000-worker plant, would have the right to collect dues from all 1,000 workers, including those 400 who had refused to join. It seems only fair, says the government; majority rules and the majority dictates to the minority just what shall be done.

But that concept can best be described as "government-think." And that concept means that all of society should operate as governments operate. If the majority vote for a project, then the minority must go along with it and help bear its cost.

The introduction of Bill 89 also follows an old notion that a strong union will guarantee that the employee in the shop will get his fair share and that the only progress made in the work place is achieved by unions. All others, such as managers and workers who for some reason or other choose not to be represented by a union, cannot contribute anything towards the improvement of the working environment.

There was a place for the union a century ago when working conditions were abominable. There is also a place for the union today in some instances. Unions have become so powerful in North America that they wield a great deal of clout with governments.

For instance, several unions reacted angrily over Bill 89, saying that even though they appreciate compulsory dues, they do not want to compromise their position by letting management become involved with the worker. "I don't want the companies or the Government sticking their noses into our business," screamed president of a

local of the United Steelworkers of America. What kind of nonsense is that?

The union puts the worker against management, adversaries in a war of wages. Big unions forbid dialogue and understanding among labour and management. Unless that attitude changes, we will go the way of Britain.

Back once again to Ontario's Conservative government, it is quite evident that its government-think has permeated every area of Ontario life, allowing no freedom whatsoever to deviate from the majority position. There is the public school system. Alternative schools must pay their own way. There is the secular (humanist) post-secondary education system. Independent colleges, universities or other institutions may not exist. Now there is the compulsory dues check-off system which strengthens the secular unions and does not allow the individual worker in the factory or on the job to choose whether or not he may join.

Freedom of choice is being systematically taken away as the Conservative government continues its robot-like government-think, attempting to create one mold and one mind for the people of Ontario.

The Progressive Conservative party has been in power in Ontario for about 35 years. We all know what happens

when we hold the same job for that long without an occasional jolt from the boss. We stagnate, we become set in our ways, we become insensitive to the needs of those around us.

I have been a provincial Conservative supporter for many years and it pains me to see all these things happening. The government seems to have little concern about the diverse convictions of the Ontario people. We do not all share the government's thoughts about education (witness Catholic, Jewish and Christian schools). We do not believe in one, powerful secular trade union (witness the Christian Labour Association). One mold for all will not do.

The Ontario Progressive Conservative Party, as it is currently governing the province, simply cannot continue to enjoy the strong support from the Christian community which it has traditionally received for the past generation.

When the next provincial election takes place — within the next 12 months — we voters will have to look at alternatives to the Conservative party. We simply cannot tolerate this present form of narrow-minded secularism any longer.

Keith Knight

Do you know who your child's counselor is?

by Russell J. Fornwalt

Mr. Fornwalt is a freelance writer living in New York City.

Today millions of maladjusted, delinquent, disturbed and disadvantaged children throughout the world are being seen in psychotherapy, psychoanalysis, social casework or some other form of "talk-it-out" treatment. Their problems range all the way from a simple case of self-effacement or occasional truancy to setting fires or sexual deviation.

In some quarters, it is now "chic" or fashionable to be in treatment or to have a psychiatrist or "shrink" for one's children. Once mental therapy was a stigma; now it's a status symbol of sorts.

What prompts many people, adults as well as adolescents, to enter psychotherapy is the fact that it is often available without cost. In some cases, virtually unlimited psychiatric sessions are part of a public or private health/hospital package plan.

Naturally, when a medical/surgical or other service is free there are patients who will take advantage of the program irrespective of need. And, if the reimbursement rates are attractive enough, there are doctors, therapists and pharmacists who will bilk or milk the system for all it's worth.

Unfortunately, as a result of the popularity, proliferation and inexpensiveness of mental therapy, there is emerging all manner of myths, misconceptions and malpractices.

First of all, talk-therapy, by whatever the fancy name (and in recent years we have seen a tremendous increase in

names, methods and modalities), is not the magic solution it is often purported to be, even by the professionals who should and do know better. The mentalist, if we may call him that, is no magician, messiah or mahatma. He is no god, although at times he cannot resist the temptation to play God.

In reality, the therapist can do little or nothing for the patient who is not properly motivated, interested, amenable to treatment or cooperative. There is an old saying to the effect that a stream cannot rise higher than its source. In any therapy (mental or physical), it is the client's input (faith, interest, desire to improve, etc.) that contributes to success. Many therapists also feel it is important for the client to make a financial as well as an emotional investment in a treatment program.

Emotional price

If, as a parent, you are thinking of professional therapy for your child, there are several considerations to keep in mind. If your son or daughter is already in treatment, you may have some doubts or misgivings along with questions about the slow, if any, progress your boy or girl is making. You may even have some doubt or question about the counselor or therapist himself or his particular approach.

Of course, it should be remembered that even under the best of circumstances therapy is often a long drawn-out, tedious, and emotional-energy draining process. Not every child and not even every mature adult is ready, able and willing to pay the immense emotional price. It's really the rare individual who has the courage to come clean, so to speak, whether on the

couch or in the confessional.

The notion, any therapist for any patient, is fanciful, false and even farcical. Boys may feel more at ease with a male therapist. Girls are likely to be more comfortable with a female counselor. However, there are times when a boy responds more favorably to the motherly-type, and girls are helped by a father-figure.

In any event, it is well for you to know who your child's counselor is or will be. For what the therapist says or does — openly, covertly or subtly — can affect your child one way or another for a lifetime. One nasty or negative remark about the church, religion, another race or moral values could undo everything you have taken years to build up. It could discourage the child from entering the ministry or missionary

service, if that were his goal.

Perhaps your pastor, the high school principal or the director of a church-related social agency can help you choose or refer you to the counselor most appropriate for your boy or girl. Some children respond beautifully to the therapist who operates in a quiet, low-key style. Others need the firm but fair hand of the understanding counselor who pulls no punches and knows how to be direct. The "wishy-washy" type is of little value to either the aggressive or the passive child.

Rev. Tangelder, regular columnist in this space, is recovering from a recent heart attack. He will hopefully be able to resume his regular work soon. We all wish him God's strength during this time.

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LETTERS

"Go and sin no more," adulterer told

Dear Sir:

Upon reading the letter in *Calvinist Contact* by John Vanderlee, we were shocked to say the least. That any Christian can be glad ("a delightful experience," he writes) that the Word of God is ignored so the homosexuals can be admitted to the Lord's

Supper, is a puzzle to us.

Is the example of Sodom, the destruction thereof, and the warnings of Paul in the New Testament for that age? Which part of Scripture would he then say is for this age? Does God love sin or the sinner? Must a believer who has sinful tendencies, in whichever area, and

also practices them, not strive to be holy? Must we now say to all sinners: "You can't help what you are; God will take you as you are; don't bother repenting; that's not for now only, in those days?"

Jesus told the adulterous woman: "Go and sin no more." Are we going to go against His

teaching? We are told to love the sinner, but not sin. We realize it is hard to overcome some ingrained sins, but nevertheless, it is the only way to gain salvation.

Homosexuality, when practiced is Sodomy and no way can we ignore this and let him partake of the Lord's Supper.

We are all sinners in God's sight and must be careful how we walk before Him, but may not make God's Word to suit us, but must become so that God's way becomes our way.

Respectfully yours,
Bill and Carrie Olthuis,
Neerlandia, Alta.

Definition of religion dies at heart of education struggle

Dear Sir:

Mr. Holzmann's article (May 16), explaining how the Edmonton Christian Schools deal with the income tax receipt question, fails to consider all the issues involved. I believe the heart of the matter has very little to do with money at all.

The Department of National Revenue has itself caused the confusion by permitting tax deductions for "religious" education (Circular 75-23). Many parents and boards have responded by saying: "Okay, if you want to allow a deduction for religious education, all of ours is religious and so we claim for the full tuition." However, what we mean by

religion and what the tax people mean by religion are two different things. By claiming the whole tuition as a deduction we are challenging the government's narrow definition of religion. Perhaps we aren't really entitled to any receipt "for services rendered" as Mr. Holzmann suggests, but are we to permit a limited view of religion to shape government policy? (And even go as far as dividing up the curriculum and school program into religious and general). I believe we need to continue to challenge this basic issue further even if we don't get any money out of it.

There are several ways in

which this narrow definition of religion in government policy would have disastrous effects for the Christian community as well as other faith communities. One immediate example of this is Bill 4. As Robert VanderVennen (C.C., May 26), pointed out, the provincial government is considering changing its original position on Bill 4 by granting charters to certain "religious schools" as long as it is clear in the degree title that it is for "religious" education. This would mean that the Institute for Christian Studies could not grant their Master of Philosophy degree. It is totally against the intent and content of the

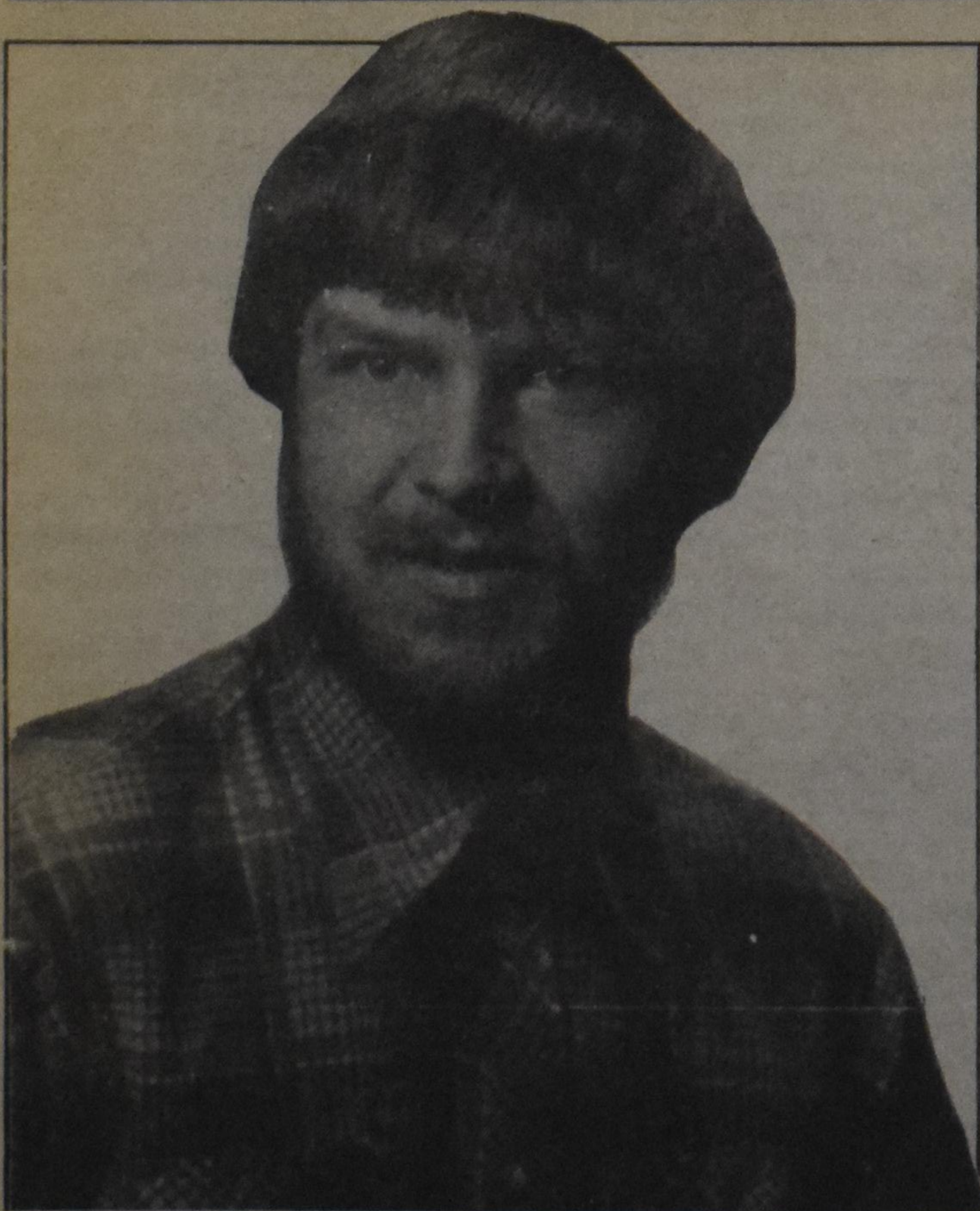
program, as well as our understanding of life as religious, to change the title to Master of Theology or Religious Philosophy. Every philosophy program at every university is religious. There are other deeper questions involved with Bill 4, such as the whole question of the role of the state in education, but at least we can see how adopting a narrow definition of religion doesn't provide a way out.

If the various governments were to recognize the true meaning of religion, then perhaps we would begin to see the different faith communities, such as ourselves, having the

right to live according to their convictions without penalty. It does not follow that policy shaped around this wider understanding would allow profits made the Hutterites to be deductible or permit others to smoke pot as a religious sacrament. Indeed, perhaps no school would be permitted to issue receipts for services rendered. However, we may see more justice in other issues such as the funding of elementary and secondary schools by the provinces.

Bob Hudspeth,
Hamilton, Ont.

Young Ontario farmer helps Bengalis



Many farmers in North America are deeply concerned about how to increase their yields and maintain a reasonable return on investment. People give little thought to how tough it must be for a family to make a living from one or two acres of land. But in Bangladesh, the majority of the people face such a dilemma. Over against them, North Americans can

truly count their blessings.

When we read of hunger and malnutrition abroad, we are often led to donate some money to an agency, church-related or otherwise, that helps develop such countries. Martin Mostert of Newcastle, Ont., felt that he had more to offer and decided to help in person. Through the Christian Reformed World Relief Committee, Martin signed up

for work in Bangladesh where CRWRC has an agricultural development program.

Martin graduated from the University of Guelph in December, 1978, with a B.Sc. degree in agriculture. During his school years and early in 1979 he worked on the family orchard in Newcastle. In the summer of 1979 Martin worked for Rideau Honey in Heins Creek, Alberta. Just before leaving for Bangladesh, he was working in construction in Grande Prairie, Alberta. All these experiences gave him a broad base to work from.

In Bangladesh, Martin joined an agricultural team working in Bogra district. The goal of the program is to raise the standard of living of the landless poor and those farmers with less than 3 acres of land. Crop research is done to find crops and varieties suitable to Bogra conditions. A team of Bengali extension agents trained by staff like Martin work with the farmers to establish new crops, new varieties and cultivation techniques.

Martin's first assignment is to learn the Bengali language

so that he can be more effective with the farmers as well as with government officials he comes in contact with. The work is a challenge, but it is Martin's answer to helping solve hunger in the world. It is encouraging to see commitment such as his.

Martin's parents are Mr. and Mrs. Eliza Mostert, F.R.2, Newcastle, Ontario. He is a member of the Bowmanville (Maranatha) Christian Reformed Church and attended Grande Prairie-La Glace Christian Reformed Church in Alberta during 1979.



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Church Page

PASTORAL PONDERING

Think positive and be bold

If you have been reading *Today*, you will have noticed the emphasis Dr. Hoekema gives on the Christian's positive self-image. In our circles so often we tend to put ourselves down and regard ourselves as damn-worthy sinners, always falling short, tainted by imperfection, missing the mark, and in whatever other way you want to express it. Hoekema, on the basis of the New Testament witness, zeroes in on the positive self-image we should have as Christians who have been redeemed, set free, in Christ. I think Hoekema is right on!

But now it is possible also to have a negative image of the church, and in turn we put the church down. We stare ourselves blind on all her failures and lack of faith and commitment. Oh, if only we could be more And then there is the real tendency to forget that the church is the body of Christ, and that Jesus is busy preparing that bride to become without a spot and wrinkle, and that the bride is precious in the eyes of the Lord.

Let us continue to pray that Jesus will build us and form us into his living body, that redeemed bride. That forces me not only to have a positive image of myself but also a positive image of the church as the bride of the Lord!!

Rev. J. Kerssies
Redeemer Chr. Ref. Church
Sarnia, Ont.

Evangelism Burnout

I ran into a casualty of evangelism pressure the other day. In her early thirties, but only recently a Christian, she had joined a church where evangelism was proclaimed as a high, if not the highest, priority of christian discipleship. And so she had become a strong believer, in Evangelism.

But in her case, the consequences of her new found zeal were devastating. The supposed duty to evangelize had become an obsession to her. Even when walking to the bus she could not stop herself from "witnessing" to passersby. You can imagine the scenes that unfolded at the bus-stop, or at work!

The fruit of her witnessing was highly distressing: heaps of abuse, awkward conversations, icy relationships at work, and no converts. When she came to me, she was a nervous wreck. The least upset produced tears, she slept poorly, was haunted by visions of souls not saved on her account, and whenever she spent spare time not witnessing, she felt loaded down with guilt.

I diagnosed her problem as an acute case of evangoneurosis, caused by being exposed to excessive pressure to evangelize (often accompanied by guilt-producing incantations over those who don't "witness.") I advised her to take a long vacation from her idea of witnessing, urged her to resist reading any more evangelism how-to-do books, and suggested she religiously avoid participating in more evangelism courses, at least for the time being. Drastic measures, I admit, but you can't play around with evangoneurosis!

Her case was extreme, I agree, but not unlike others I meet now and then. What made hers doubly sad was that she was not your average religious fanatic, but rather a gentle, soft-spoken, sincere woman, genuinely concerned about the souls of those who do not follow Jesus Christ.

Were I a bishop I would send an encyclical to all those who recruit for evangelism to cool it a little if they are given to making sweeping claims about the duty, the means, and the supposedly biblical modes of evangelism. I would also urge them to have mercy on those susceptible to catching this malady. And I would remind them that although some people may be naturals for "cold turkey" evangelism, many are not and need not be.

Too bad I'm not a bishop.

Dick Pierik,
Campus Pastor,
Link of the Toronto Chr. Ref. Churches

"Households of Faith": a concept that works

The Households of Faith Committee reviews the reports received from the households and attempts to answer any requests, to offer advice or to pass the information or requests on to the consistory or to whomever it is directed.

We have asked that the consistory member within each household act as reporter. If he feels uncomfortable with this job, he could and should request that someone else within the household take over this responsibility. Your committee also suggests that you make your report during the household meeting, and read it to your members at the end of the meeting, so that nothing is overlooked, and things are written down while they are still fresh in everyone's mind.

It is also recommended that at the end of your meeting you set the date of your next meeting to be sure that as many as possible can attend and will keep the date as a priority since it was set well in advance.

From the reports it was noted that some of the households are making casual visits (coffee after church, etc.) to get to know each other better, while another household is planning to have a picnic this summer. It's nice to see this kind of fellowship.

One household has set up a fund for flowers and other possible expenses, by having each family give \$1.00 at each meeting.

Contacts within the households are continually being made in person and by mail with members in need, as well as disinterested members and members out-of-town, because of studies or other reasons.

A prayer meeting was held in one household for a member who was seriously ill. Others also came to the meeting and many said that they found it most spiritually uplifting. A request was made to hold regularly scheduled prayer meetings. This request was passed on to consistory for further advice.

It seems that some households find it more convenient to hold their meeting after the Sunday morning worship service. This appears to be a good idea. Perhaps other households that have difficulty finding a suitable evening might wish to consider this alternative.

PRESS PARADE

No doubt many members have several questions regarding households of faith or perhaps wish to have further advice within your own particular household. With that in mind, a meeting has been scheduled for next Wednesday for all interested persons as well as household leaders and old and new consistory members. Please reserve this date on your calendar.

Households of Faith is working! Things are being done that otherwise would be neglected! A positive attitude is necessary from all persons to make this a continued success. May the Head of the Church continue to bless the households of faith, and make us all aware of each other's spiritual and physical needs, and how we might be used to satisfy these needs.

The H.O.F. Committee,
First Chr. Ref. Church,
Chatham, Ont.

Order in church life

Here follows a mandate of the Worship Committee of this church approved by Council last fall.

• The Worship Committee will assist the Pastor in planning worship services during the special seasons of the year: Good Friday/Easter, Thanksgiving, Christmas/New Year, and at any other time of the year as needed.

• The Worship Committee is responsible for having an organist present at all worship services and for recruiting new organists when needed. Organists will report directly to the Worship Committee any concerns they have.

• All persons or societies wishing to have a special program in church (Christmas) whether during worship or otherwise, will make such a request known to the Worship Committee. The Committee will then choose dates and make recommendations to Council.

• Since we do not have a Building or Administration Committee at present, all ushers and Sunday Custodians will be responsible to the Worship Committee which will handle all their concerns, and make necessary suggestions in consultation with the coordinator.

• Until we have a building, all requests for use of church

property: tables, chairs, hymnals, song books, etc., will be handled through the Worship Committee. The proper "maintenance" of such property will also be the responsibility of this Committee.

• Any member who has suggestions concerning any part of the worship services of this church should make such suggestions known to the Committee.

• The Worship Committee is directly responsible to the Council of this church, and will report and make recommendations to the Council as needed, especially concerning worship matters.

Tillsonburg, (Ont.)
Chr. Ref. Church

R.C.W. Triennial 1980

Hundreds of Reformed Church Women (R.C.W.) gathered in Miami from May 5-9 for Bible study, worship, mission presentations, music, growth-groups, and seminars. The Triennial theme was "Rejoice, God Remolds and Renews." We, the Reformed Church Women of Chatham, would like to share with all Reformed Church Women the same Bible study as at the Triennial. Alice Steensma attended the Triennial from our church.

First Reformed Church
Chatham, Ont.

Anyone for gardening?

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Then five rows of LETTUCE: Let us be faithful, Let us be unselfish, Let us be loyal, Let us be thankful, Let us LOVE one another.

And no garden is complete without TURNIPS: Turn up for church, Turn up with smiles, Turn up with determination, Turn up with LOVE for God.

Church News

Christian Reformed

Synod

The annual synod of the Christian Reformed Church concluded this week on the campus of Calvin College in Grand Rapids, Mich. A

total of 152 men from across Canada and the United States attended, representing 38 classes and a total membership in the denomination of almost 300,000.

New clerks

—Toronto (Second), Ont. — Mr. N. Gazendam, 33 Benway Dr., Rexdale, Ont. M9W 1Z2.

—Smithville, Ont. — Fred Slotman, 169 West St., Smithville, Ont.

LOR2A0.

Classis Toronto


Permission was given by Classis Toronto to a group of 37 families in Barrie to become a second Christian Reformed Church.

Worship times


—Niagara Falls, Ont. — The second service at Niagara Falls will be held at 7 p.m. for July and August.

Visiting P.E.I.?

For the time of worship in the Charlottetown C. R. Church, Check the Charlottetown newspapers.



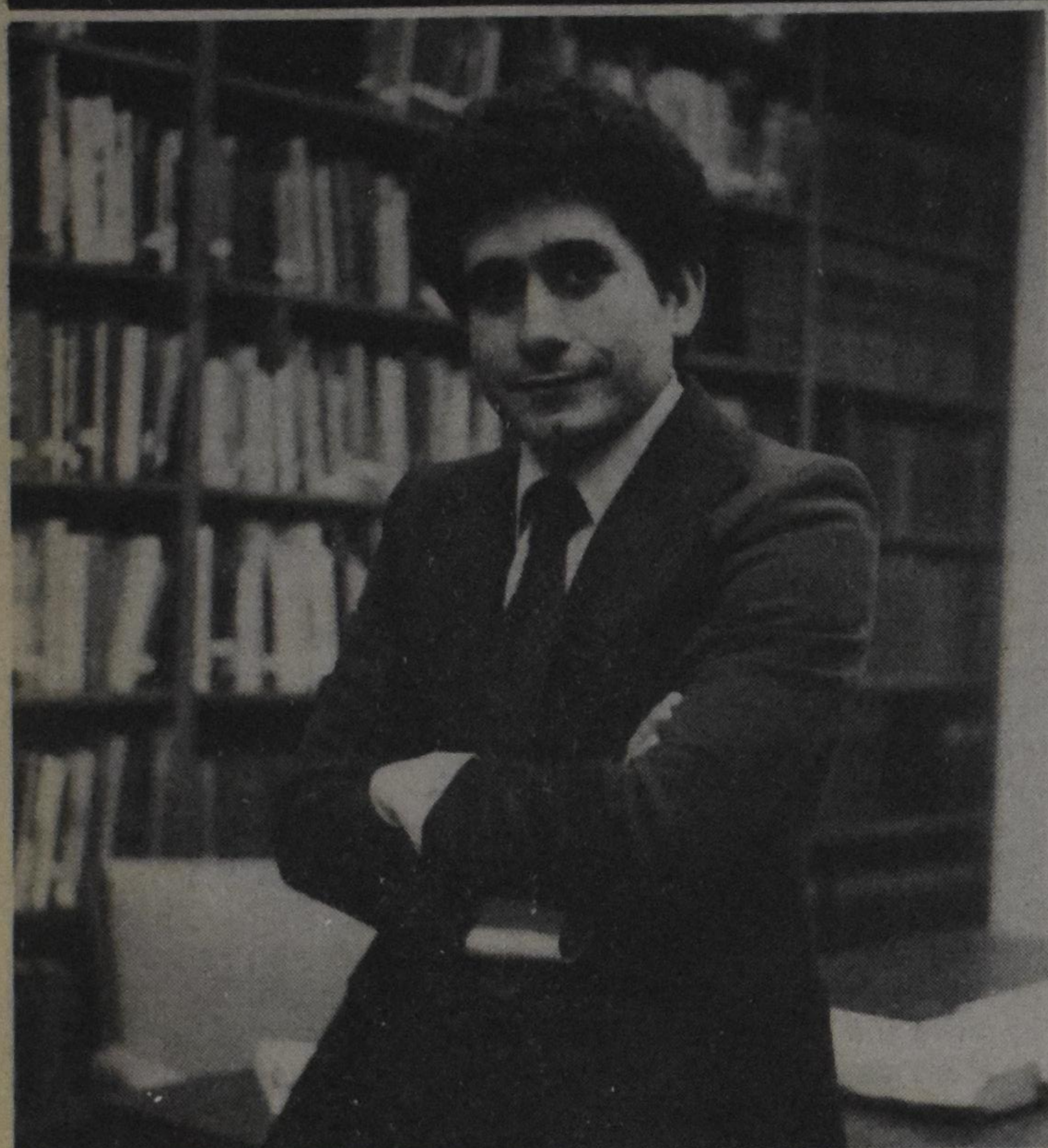
PRESENTS
Dr. Joel Nederhood



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Christians in the Middle East face persecution



Rev. Victor Atallah is currently working on behalf of the Christian Reformed Church and the Orthodox Presbyterian Church in an outreach ministry to the Middle East.

Rev. Victor Atallah, a young man who was born and raised in the Arab world, is currently working on behalf of two denominations in an outreach ministry to the Middle East. His office is in The Back to God Hour of the Christian Reformed Church, in Chicago, where he assists in the follow-up work of radio minister Bassam Madany. His is co-sponsored by the Orthodox Presbyterian Church, which lists him as its missionary to the Middle East. In April, he returned from a six-week fact-finding trip through Arab countries.

Q. Were political tensions evident while you were in the Middle East?

A. Yes. The political atmosphere seemed to be very tense. There were a few minor clashes which took place around Beirut, especially between the Shiite Muslim militia and the PLO. More serious than this, however, were assassination attempts against prominent Christian leaders. Also, while I was in the Middle East, a well-known Lebanese journalist who works out of England was kidnapped, tortured, and killed. In Aleppo, Syria, there were daily clashes between the government troops and fanatic fundamentalist Muslims.

In Egypt there were clashes between the government and the Muslim Brotherhood groups who denounced the entrance of the deposed Shah of Iran into their country.

Q. How widespread is the persecution of Christians?

A. Let me focus primarily on Egypt, where there is a new wave of persecution. Some Muslim organizations have been beating known

Christians, and in some instances, have bombed churches. On Palm Sunday, I had been planning to attend a church in downtown Cairo. Fortunately, however, I received word that trouble was brewing and attended another church instead. While in Cairo I passed by a Coptic church that had been bombed. Thank God there were no serious injuries and no damage more extensive than broken windows.

There have also been recent outbreaks of kidnappings of young Christian girls from the University of Alexandria. The whereabouts of these girls is still not known, but it is suspected that they have been forced to marry Muslims, and thereby through marriage forced to become Muslims.

There have also been cases of discrimination against Christians in employment opportunities.

When I entered Amman, Jordan, the officials there confiscated the Christian books I had in my briefcase. I had been warned that such an inspection might take place, and, as a result, was able to hide the other books and literature. At The Back to God Hour, we no longer send books into Jordan and Syria because they never arrive at their destination. We now just send tracts which include excerpts from the books.

Q. You also stayed for a while in Lebanon. What is happening to Christianity there?

A. In Lebanon, a missionary can preach God's Word openly. Christians have a say in a government which is more democratic, and which still guarantees such traditional Western freedoms as freedoms of religion, speech, and press. If it's God's will, Lebanon will remain an

open country from which missionaries can go out into the rest of the Arab world.

Q. What was the goal of your trip, Rev. Atallah?

A. The goal was to get to know people and assess their situation, as well as introduce Christians to one another. We have to do that very cautiously — execution can be the punishment for converted Muslim listeners.

There is a strong fear of persecution in many Arab countries, and many times Christians live near one another without ever realizing it. By introducing them, we acquaint them with fellow Christians who have the qualities for being potential lay leaders.

We also train these people to conduct Bible studies and gradually instill in their hearts and minds, through the teaching of Scriptures, the idea of how important it is to be committed to an organized witnessing local church.

Developing indigenous Reformed churches is our long range goal. Since foreign missionaries are not admitted to many of these countries, such a church could not be established by foreigners. Rather, the only way for them to grow and get organized as churches is for them to do it themselves, with the prayerful support of those on the outside.

Q. How do these people begin to do it themselves?

A. We're hoping that gradually we'll have enough leaders for each region. We could then organize them for regular training sessions which would be held in either Cyprus or Lebanon, where there is relative religious

freedom. After such training, these leaders would return to their countries to organize and conduct Bible study groups.

Q. Did you meet any "potential lay leaders" while on this trip?

A. I was blessed to meet and share God's Word with over 70 Christian brothers and sisters in the Middle East. One young man who had become a personal friend of mine through previous correspondence, however, stands out in particular.

While I was in Lebanon, this young man, who was converted through Saatu'l Islah (the Arabic language program of The Back to God Hour), travelled with me, giving his personal testimony to the people who we visited. He is in Lebanon and currently holds Bible studies in his home. Through his testimony his mother and sister came to know the Lord. Although his father is not a believer, he is open to Christianity and is willing to pay his son's expenses to attend a seminary. Rev. Madany (Rev. Bassam Madany, Arabic language minister of The Back to God Hour) and I and other people are in the process of helping him choose a seminary to attend.

Another interesting visit I had was with a Maronite nun who has been corresponding with Saatu'l Islah. She has been using our literature to teach religion in the school she heads. She took me on a tour of the grade school and high school and introduced me to the other nuns and teachers, all of whom gave me a very warm welcome. This Maronite nun also mentioned that she prays regularly for the Lord's blessing on our ministry.

I have also visited with several Muslim listeners who express openness to the gospel. In fact, some of these believers possess promising leadership qualities.

Q. What is your over-all reaction to the people and the situation in the Middle East?

A. I am convinced that the people of the Middle East are hungry for something to provide hope for their troubled lives. The hundreds of thousands — possibly even millions — of people who listen to the Arabic broadcast of The Back to God Hour in the Arab world are confronted with Jesus' comforting message every time they listen. When Christ becomes their real Saviour, they experience peace within a troubled environment. The listeners I met told me that every day they look forward to our program which brings God's Word into their homes and hearts. It is now our God-given mission to proclaim the saving work of Christ to a troubled Arab world.



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MARITIME MEANDERINGS

How can we afford it?

by Virginia La Grand

The Grace Maternity Hospital in Halifax is something to be proud of. Built in 1922 by the Salvation Army, it is, though not a mission hospital, still administered by the Salvationists. The 113-bed hospital located across the street from the new Provincial Children's Hospital draws difficult maternity cases from all over Nova Scotia — almost 5,000 of the province's 12,000 births in 1979 were in the Grace. Even so, it has the lowest neonatal mortality rate of any hospital in Canada.

As many of us in Nova Scotia can testify, it is a friendly and relaxed place, a family-centred place. Fathers are welcome in the labour and delivery rooms, and brothers and sisters can come in and meet the new baby. Even grandparents get special visiting time. The babies spend their days in movable bassinets next to their mothers, with a special nurse checking up on them throughout the day.

There are, of course, some things less than idyllic about the Grace: some rooms are too small to move patients without shifting around the other occupants, and the labour rooms are too small to comfortably hold nurses, doctors and the father. Like any 58-year-old building, it needs continuing

maintenance. But last year the provincial government announced a plan to move maternity care from the present Grace to a new medical centre by amalgamating the Grace with three other Halifax hospitals, all of which, it is said, need expensive renovations. This new Camp Hill Medical Centre would replace the Infirmary — a 456-bed hospital taken over by the province from the Sisters of Charity in 1973; the Civic Hospital, a long-term care facility; and Camp Hill Hospital, a veteran's hospital taken over from the federal government by the province in May 1978; as well as the Grace. When I asked a nurse who comes from a developing country, what she thought of the scheme, she politely said: "Oh well, I guess you can afford it."

Although the proposed new centre was announced nearly a year ago, there has not been much public discussion of the project. One article in the regional *Atlantic Insight* magazine attempted to raise the question of whether or not the Nova Scotia taxpayers can afford the plan. The writer pointed out that such a multi-purpose hospital might be very expensive to run, and cited the province's experience with the Infirmary as an example of its inability to control costs: there costs rose 44 percent in the two-year period following the government take-over.

In the past few weeks, however, two different objections to the scheme have surfaced. They centre on the Grace, and bring up another kind of affordability than that of tax dollars. One objection comes from the doctors in the neonatal unit at the Grace. They feel that proximity to the Children's Hospital is a factor in the Grace's low neonatal mortality rate. In this view, moving maternity care away might put weak babies at greater risk.

Another objection comes from a citizens' group calling itself BONDING (Better Obstetrical and Neonatal Decisions in the New Grace). This group has been trying to stir up enough discussion so that the health planners will have to publicly consider and estimate what effect the proposed amalgamation of hospitals will have on the maternity care given. They point out that having a baby is not a disease, and that the atmosphere of a large, multi-purpose medical facility might be exactly wrong for a family welcoming a new member.

The Nova Scotia provincial government still must approve the proposed Medical Centre. A recent speech by the Health Minister to a local Rotary Club suggested that if the project, which was proposed at \$81 million in 1979, looks as though it will cost much more like \$125 million, the legislature will not approve

it. This would be one way affordability would determine the outcome, and other considerations would sink into the background.

Another kind of affordability may be relevant to this discussion, however. The issue may be whether we can afford to radically change hospitals and other institutions solely on grounds of economic estimates.

I was glad to see that the Camp Hill Planning Centre's response to my letter of inquiry insisted that "all the progressive programs that have been established by the Grace will be maintained," but citizens must try to consider whether or not it will be possible for the planners to do this.

When an institution as good as the Grace is going to be radically rearranged, neither the good intentions of the planners nor keeping the old name can safeguard against loss. Certainly citizens must insist that those proposing the change be honest about the priorities involved in the plan.

Then if it seems that intangible, but very real, spiritual and social values in the case are being disregarded in favour of more physical goals, we may have to say, "we cannot afford that."



PASTORAL COUNSELING

Like father — like son

Ralph Heynen

Around this time of the year we celebrate Father's Day. I know Father's Day isn't packed with as much emotionalism and warmth as Mother's Day, but it's becoming more and more important, especially because more emphasis has been laid on the role of the father in recent years. Even though we talk about "dear old Dad" and about the influence that he exerts in the home, we also read many articles about the absent father and the fact that the father is so busy making a living, that he doesn't have much time to spend with his children.

There have been many arguments about the influence of heredity and environment. People wonder whether children inherit traits of character or whether they are given to them by means of their early environment in the family setting. Environment is a far greater influence than heredity. But I can't get too excited about arguing about the point. Because generally speaking, the early environment is created by the parents and for this reason it's hard to determine whether it's heredity or whether it's environment.

For some years the cancer society — in order to discourage cigarette smoking — showed an ad that had a title: Like Father — Like Son. It shows the father and he picks a branch or a plant and looks at it and the son does the same thing. And the father sits down under a tree, he takes out a package of cigarettes and he lights up. The son picks up that pack and he also looks at it. And then there is a voice that says: "Like father — like son." The idea is to frighten parents a bit and to remind them of the fact that children are great imitators. Children love to follow a

pattern. Parents create an atmosphere for their children.

Children are very sensitive to the reaction of their parents. But they pick up these reactions before you are aware of it. We say, "like father, like son," and it's a very common expression. But it may be just as true: "like father, like daughter." Daughters also pattern after their dads. In certain stages of life they idolize their fathers. They think of him as a kind of person that they would like to be or the kind of person they would like to marry. Daughters gain a picture of what a man really ought to be, or the kind of man that they just plain like. This is exemplified in their parents.

When parents tell their children: "You must say 'thank you and please,'" but the parents don't say these things to each other or to the children, then children are going to pick up what the parents do rather than what the parents say. You can be quite sure that a youngster won't learn to speak in certain ways if the parents don't do this.

A love for beautiful music and appreciation for the finer things of life can best be taught in the setting of the home. And it can best be conveyed by means of example. Many parents face the problem of their children growing up in an atmosphere which is not ideal; the school situation in many areas is not what it ought to be, the community may not be in conformity with the wishes parents have, the way they look at life, or the way they think people ought to behave.

We have the added responsibility because we want to be Christian parents. When children look at their parents, they are always saying: "Give me a pattern that I can follow; set an

example for me. Paul writes to the Philippians church: 'Whatsoever things are true, whatsoever things are lovely and honourable...' and so forth, and then he adds: 'The things you have heard and seen in me, do!' " Most of us would like to say that. But often we don't dare. Do the things you see in my life? Even though we know that we are often failing and our sins are set out so clearly? Parents should try to shape their lives so that they can be a pattern for their children. Now that we have gone beyond the stage of having children in the home (we have the grandchildren come over once in a while), we don't feel that we have to set a pattern. Naturally we want to live as Christians: we want to show in our lives that we are Christians in every area of life, but we don't have to set patterns for children.

In some families, children are present in certain kinds of conversations which may not be too conducive for the well-being of the child. Sometimes parents — and this is particularly true of younger parents — talk rather freely about their sexual life. A group of parents the other day was discussing this new method of childbirth and how they had felt when they went through this and how they had certain experiences during that time. And a little boy who was sitting there listening to all of this didn't quite understand it all and he started asking questions which were a bit embarrassing to the parents. When we talk with our friends we ought to be careful that we set patterns for our children.

We hear a lot today about the practices of teenagers and young adults and there are things that are rather shocking. Many children and

young adults live lives that do not show a very high degree of morality. When children of 13 and 14 years of age have pregnancies, you can imagine the amount of sexual activity that goes on even among those who haven't reached the stage in life that they really know what it's all about (and shouldn't!). They're not able to assume the responsibilities or the results of their sexual actions. To be a real person we ought to try to develop a relationship with our children and also with each other and our friends and within the home that our children can imitate, that they can find the kind of spirit that saturates the home so that they can identify with their parents. This is especially important today.

I've noticed that a number of parents think it's adequate to go to church just once on Sunday. These parents are not that deeply involved in the church and the activities of the church. This spills over into the lives of the youngsters. The result of it often is that the youngsters are going to go just a little bit further than their parents. That, of course, means that they too will slip away just a little bit more. We stand as a link in the chain of the generations and it depends on how strong a link we are. It's really good to think about these things on Father's Day.

THOUGHT FOR THE WEEK:

Don't be idle. Be reading or writing or thinking or talking or sharing something that is for the common good. Our lives, our time, the length of our days are in the hands of our eternal God. We have to use them well. It's so true that we shall not pass this way again.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



101. Finally they were ready to go again. It had taken Mrs. Bumble a lot of time and effort before she dared to come down, in clean, neatly pressed clothes. From the upstairs window she had shouted at her husband that he was showing more concern for the donkey than for his own poor, miserable wife. She had sent him scurrying from barn to attic several times to fetch clean clothes for her from the trunk in the wagon.

When she finally came down from the attic all prim and proper, she hurried out to the barn to make sure her muddle-headed husband hadn't left the trunk in a mess. Grumbling at him, she told him that he would never realize what a find he had in her: such a neat, orderly, proper lady.

102. Baker Bumble had laughed—laughed out loud right in her face. He felt so wondrously light-hearted that morning.

"Yes, yes! I do realize what a find you are, honey. But I've found someone else. And here she is." He swung the little girl onto his shoulders and ran around the inn with her. Puffing and panting a few minutes later he plopped down on the bench in front of the inn.

"Uppity-up, horsey!" squealed the little girl. But her horsey was tuckered out.

Mrs. Bumble had watched him in open-mouthed wonder. What had gotten into her husband this morning? Why was he so frisky, so jolly, so carefree? What had happened?

103. "Why are you acting so silly?" grumbled Mrs. Bumble. "What's gotten into you?"

"Ha-ha-hal!" he laughed at her again.

After breakfast, they packed some food for the rest of the day. Baker Bumble was in such a good mood, he gave the innkeeper a big tip and they parted the best of friends.

"Have a good trip, folks! Be sure to stop in on your way back! Bye-bye!"

In his bold, madcap mood, Baker Bumble had cut himself a willow switch. Boldly he tapped the donkey's rump with it, driving from the yard like a skilled driver. He even dared to turn and wave his hat to the innkeeper and his grandchild.

104. It all had something to do with his happy mood. But his wife didn't understand it at all.

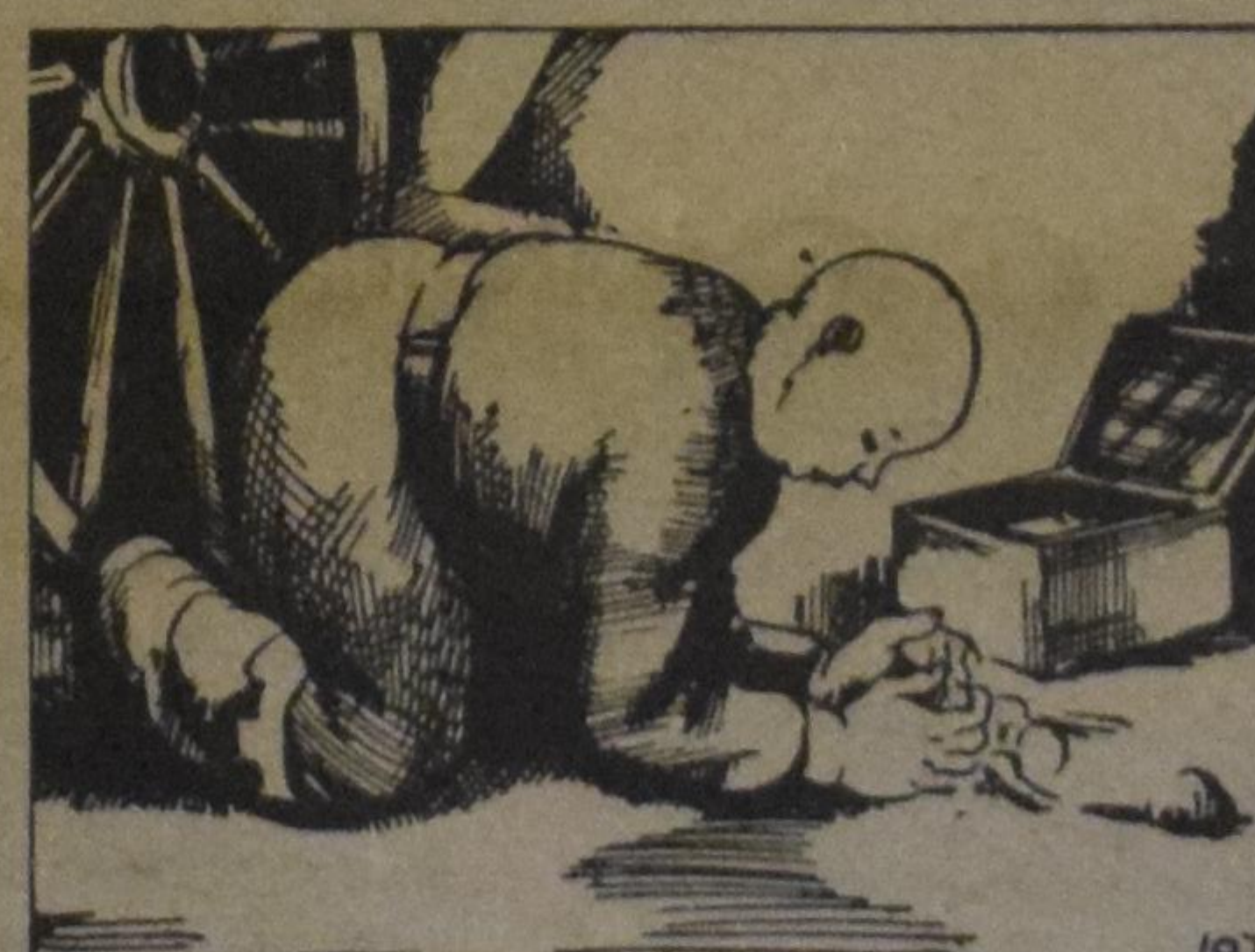
Soon the inn where they had spent such an eventful night lay some distance behind them. They were on a quiet, lonely road in the woods. Baker Bumble chuckled, and nudging his wife, said, "Guess what happened."

"Guess what happened?" she echoed.

"Look in the back of the wagon."

Mrs. Bumble turned and looked. There was the trunk with their clothes, the package with the day's food supplies, and on top of the trunk the little box with Baker Bumble's secret ingredients. She shrugged.

"What am I supposed to see?" she asked crossly.



105. "Ha-ha-hal!" Baker Bumble kept laughing as he tried to tell her what had happened. "Ha-ha-hal! That pointy-hatted spook must have looked funny!"

"That black rider in the pointed hat? Where did you see him? Tell me!" Mrs. Bumble squealed, shaking him by the shoulder. "Stop your laughing and tell me!"

"Ha-ha-hal! I'd love to have seen his face. Dirt and leaves and rocks! Delicious raisin buns that would make!"

"Are you going to tell me, or . . ."

"Yes, yes! In a minute. Ha-ha-hal! Let him try making raisin buns from that! Ha-ha-hal!"

106. "Listen. I tricked him. He wanted to steal the little box with the secret of my raisin buns. And he did. But he still ended up with nothing. Ha-ha-hal!"

"He stole it? But it's standing right there!"

"Yes, that's the real one. But he stole the phony one."

"The phony one? What do you mean?"

"Your bonehead hubby is not as dumb as he looks. Before we left I built a box just large enough for the real one to fit inside. Last night I took the real one out and kept it in bed with me."

"Yes, yes, I know that! You mean that pointy-hatted character stole the other one—the empty one? How do you know?"

"Empty? Oh no, it wasn't empty! I should say not! Ha-ha-hal!"

107. "No, he didn't steal an empty box. It was chockfull and heavy. He must have thought, 'My that's heavy! What does he put in those buns anyway?' Ha-ha-hal! And it was dirt and leaves and rocks from the barn. I filled it last night."

"Dirt? From the barn? With your bare hands?"

"Yes, of course."

"Oooh! How could you!"

"Ha-ha-hal! I sure put one over on him! I saw him whispering with the innkeeper when he thought I wasn't looking. And I knew what he was up to. That quack!"

"Quack? You mean he's a doctor? How do you know?"

108. "You know the King's scribe—the one who told us where to go?"

"Yes, go on, go on!"

"Be patient, wife. Well, he told me that a quack with a pointed hat had visited him. He had sung the praises of my raisin buns and asked him what my secret was. The scribe told him—yes, he admitted it to me—that I kept my secret ingredients in a little wooden box. He had seen it in the cabinet in the bakeshop."

"That blabbermouth! That jabberjaw!"

"Oh, don't blame him. He's friendly to everyone. To us, but also to that quack. He didn't know the man was a thief. But as soon as I heard about it, I thought I'd better keep an eye on my box."

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TRADITIONAL FAMILY BAKING

The Christian press needs to be prophetic

by John Knight

Mr. Knight is managing editor of *Insight* magazine in Grand Rapids, Mich.

"The Christian press in North America has little to apologize for," said a panel of prominent journalists at the recent convention of the Evangelical Press Association in Chicago.

"The Christian periodicals you represent are speaking out on issues that were formerly taboo. You are aware that there's a world out there, and in the process you are becoming more cosmopolitan. If you can maintain your peculiarity as you acquire your cosmopolitan outlook you will be an effective force in our society."

It was reassuring to hear from nationally known newspaper people each with several decades of experience, that something exciting is happening in Christian publications. "You are developing clout," we were told, "if only you would...."

And then it came; the criticism, the constructive comments from fellow Christians who have been in the forefront as reporters and commentators in the secular press, and who now had an opportunity to do some "free swinging" among their evangelical peers.

"It is your task as Christian journalists to discover and disclose, but you are institutionally tied down. You write more to impress and protect the interests of (your church) leaders than to inform the readers to whom you are accountable."

"You must avoid propaganda," the panel continued, "and instead be prophetic. Your ministry is as important as that of a preacher, or denominational leader. But tell your denominations to get out of your editorial offices. You must have the freedom to deal with the real world, and the courage to run stuff from people who disagree with the editor. You owe it to your readers and your critics to look at all sides of an issue before you speak out."

Global concern

It seemed fitting that E.P.A. at its first convention of a new decade took a broader look at the world than ever before.

Maybe the Middle East crisis had something to do with it, or the dependence of nations on each other in trade, energy consumption and environmental concerns. Perhaps reports from missionaries in the Third World have forced us to take a look at new ideologies. Certainly television has brought the world into our homes, so that we can no longer claim ignorance of what goes on.

Whatever the reason, E.P.A. made a refreshing departure from earlier conventions where the focus was much more inward-directed. "But then, times have changed," said one speaker. "America used to be homogeneous (like-minded) but now it has become much more pluralistic. And the change has occurred in just a couple of decades. We can't afford a cloistered vision in this kind of environment."

The speaker was Dr. Martin E. Marty of the University of Chicago Divinity School, an

outspoken and often controversial Christian scholar. As someone who is usually not considered part of the evangelical camp, he nevertheless said some very favourable things about evangelicals and the subculture they have created, especially in the United States.

"It is not only respectable to be an evangelical in the U.S.," said Marty, "evangelicals are the Zeitgeist today." He was quick to add that in a world that can be divided into three parts, (the pre-evangelized world, the Christian world and the post-Christian world) that Canada, Western Europe and Australia should be lumped together as post-Christian ... and that the U.S. is rather unique.

The difference between the Canada/Western Europe mind-set and the United States was also mentioned by an editor of InterVarsity Press, James W. Sire, who led a workshop on writing books.

Sire, the author of several books, wrote a kind of catalogue of world views entitled *The Universe Next Door*. One glaring error in the book that every reviewer outside of the U.S. mentioned was the lack of a chapter on Marxism or Communism. Since the author didn't have much information available and would have to do extensive research to write accurately about Communism he chose not to include it in his book. Not a single reviewer in the U.S. however questioned the absence of this topic.

Workshops

As with most conventions of professional organizations, the 1980 E.P.A. meeting in

Chicago provided many workshops in various skills, from cover designs and interview techniques to editing and management skills. In between the 20 or so workshops there were critique sessions with judges, an awards ceremony, a concert by a prominent Christian vocal group, film previews, banquet, a multi-media show and early morning devotions.

As managing editor of a Christian monthly, I enjoyed participating with at least two hundred others involved in the same profession, all of them evangelical Christians. Since *Calvinist Contact* is an E.P.A. member, and C.C.'s editor, my brother, Keith, could not attend, I promised to share my impressions with C.C. readers.

But I don't want to conclude this report without mentioning the devotions that started each day, handled by David and Karen Mains.

In my contact with other evangelicals I have learned to appreciate their traditions, which are often quite different from the sober things going on in the Calvinist circles in which I feel more at home. When fellow Christians talk about intimately personal experiences and still keep God central in their message, I'm impressed. This kind of witnessing fills a real need in an impersonal world.

Why bring this up?

For some reason the carefully rehearsed devotions by Rev. and Mrs. Mains, in front of a rather critical audience, irritated me. Just like so many things that happen in today's "electronic church" bother me. It is a lot easier however to turn

off a Christian TV show than a couple of speakers at a convention that I attended so I could learn and absorb new things.

And so I took notes, maybe more notes than anyone else, hoping to resolve the "uglies" in my head later.

The two devotionals were about "Godly influences in a profane generation". The first morning was about self-seeking ambitions that will only lead to empty positions of leadership. If an editor becomes so impressed with his own importance, or if he or she tries to build a personal empire, it will lead to an empty existence and failure in ministry. "Forgetting who you are, and gambling on the reality of God leads to positions of unqualified divine endorsement."

It was a plea for unconditional surrender that seemed to come right out of solid orthodox theology. But then came the clincher, a prayer, "I give you permission, Lord, to humiliate me in any way that you see fit." And I became totally confused. Who's giving who permission? Was this the same as "mold me and make me after Thy will" or divine manipulation?

I would have to come back the next day for Part 2 to see if things would fall in place. For now, I had enough on my mind trying to sort out if the method of leading a devotional (a dialogue between two professional media people who also happened to be husband and wife) stood in the way of the message ... or whether I should admire them for doing something novel and innovative.

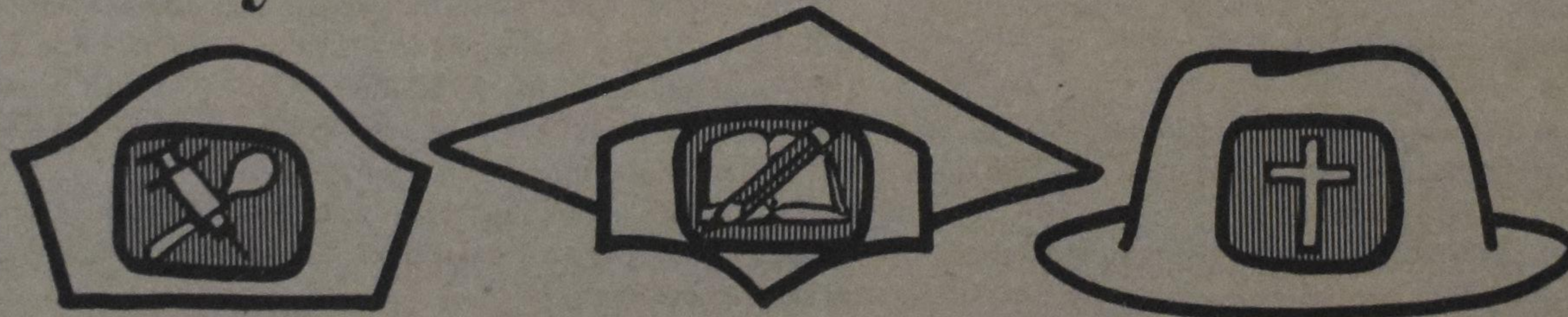
Next morning at eight. Were there fewer people than the first day? David and Karen Mains looked as polished as the day before. Maybe proper and somewhat distant would describe them better. I'm critical before they start talking, and I don't want to be. It may prevent me from hearing.

"The key Christian leadership in the late twentieth century are the prophets, not pastors. Who are they? The people in the media who are affiliated with the Religious Broadcasting Association (like David Mains), the writers recognized by the Christian Booksellers Association (like Karen Mains), the editorial people who get together at E.P.A. conventions." The message was clear. This morning it would hit a little closer to home or the Ivory towers many of our editorial offices have become.

"Like it or not, our self-image is often that we are outstanding, the best, the most profound ... and we hide behind our work, we are pre-occupied with the importance of the ministries we do."

The speakers then went on to
Cont'd on page 11

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Academic performances in the dramatic arts this spring

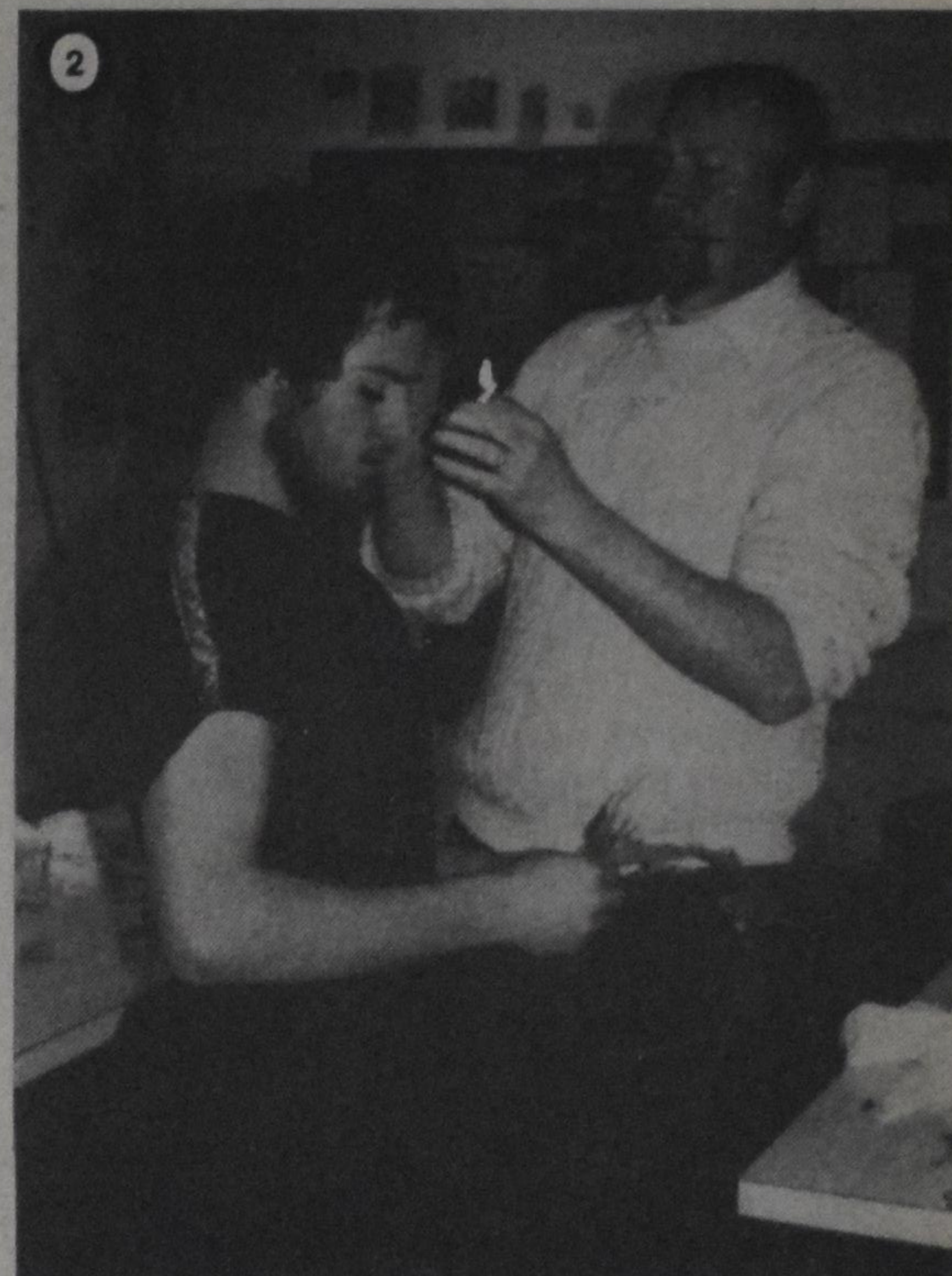


1. Eric Witvoet and Evelyn Prinsen in Thornton Wilder's Pulitzer prize-winning play, **Our Town**, at Beacon Chr. High, St. Catharines.

2. Make-up man, teacher George Witvoet, touches up King Croes, student Dave Den Hollander for **Oedipus the King** at Durham Chr. High, Bowmanville.

3. Members of the cast in Hamilton Chr. High's performance of **The Crucible**.

4. Moment of truth in **Trifles** presented by Lambton Chr. High, Sarnia.



by Harry A. de Vries
C.C. Staff

Sylvia Keesmaat probably didn't get much sleep during her longest hour in bed on the Hamilton Christian High stage, for the dramatic presentation of *The Crucible*. But she did help to set the mood for the performances by focussing audience attention to the stage long before the performance began.

As one of the twenty-three-member cast, she did more than sleep on the job, in the lively performance of Henry Miller's play about the horrifying Salem, Massachusetts witch hunts of 1692. The entire cast presented a moving performance. But 21 other students played their parts too, behind the scenes: a fifteen-member make-up crew, a seventeen-member costume committee, three stage hands, and a three-man lighting crew. Four ushers/usherettes took care of tickets and served re-

freshments. Four H.D.C.H. staff members helped organize and manage the production.

In the light of the number of students involved in sports (intramural and interscholastic), the school band, student clubs and other organizations, a sizeable portion of the student body took part in this worthwhile learning experience. About 1,000 viewers were entertained during the four evening performances.

There is no such thing as a typical high school play. Edmonton Christian High's presentation of *Cry the Beloved Country* by Alan Paton (adapted by Felicia Komai) was of a different nature. The play speaks of the human suffering in the racial tensions in South Africa, but also of hope and faith. Its presentation involved a cast of 38 students and 42 students in behind the scene roles.

Durham (Bowmanville) Christian High's *Oedipus the King*, by Athenian philosopher,

Sophocles, (400 B.C.), takes place in the city of Thebes in early Greece, and tells the story of King Creon, who experiences the wages of his personal sin as a plague over his entire city.

The type of school play depends somewhat on the teacher who directs it, as well as on the size and nature of the student body in a given year. Busy school schedules may not allow for the time a production requires. Neither Toronto High nor Emmanuel High (Dorval, PQ) presented plays this year. Other schools, such as those supported by members of the Canadian Reformed Church, do not allow performances but emphasize fine arts festivals instead.

In defence of drama, Mr.

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Nienhuis, director of the Hamilton Christian High play, points out that, apart from the technical expertise gained by students in stage work — in acting or other supporting roles — students have acquired a new sense of confidence that they might not have

had before. The drama club also provides a means for many students to become socially involved in school life. The Hamilton cast, for example, met four noonhours per week from October to the end of April.

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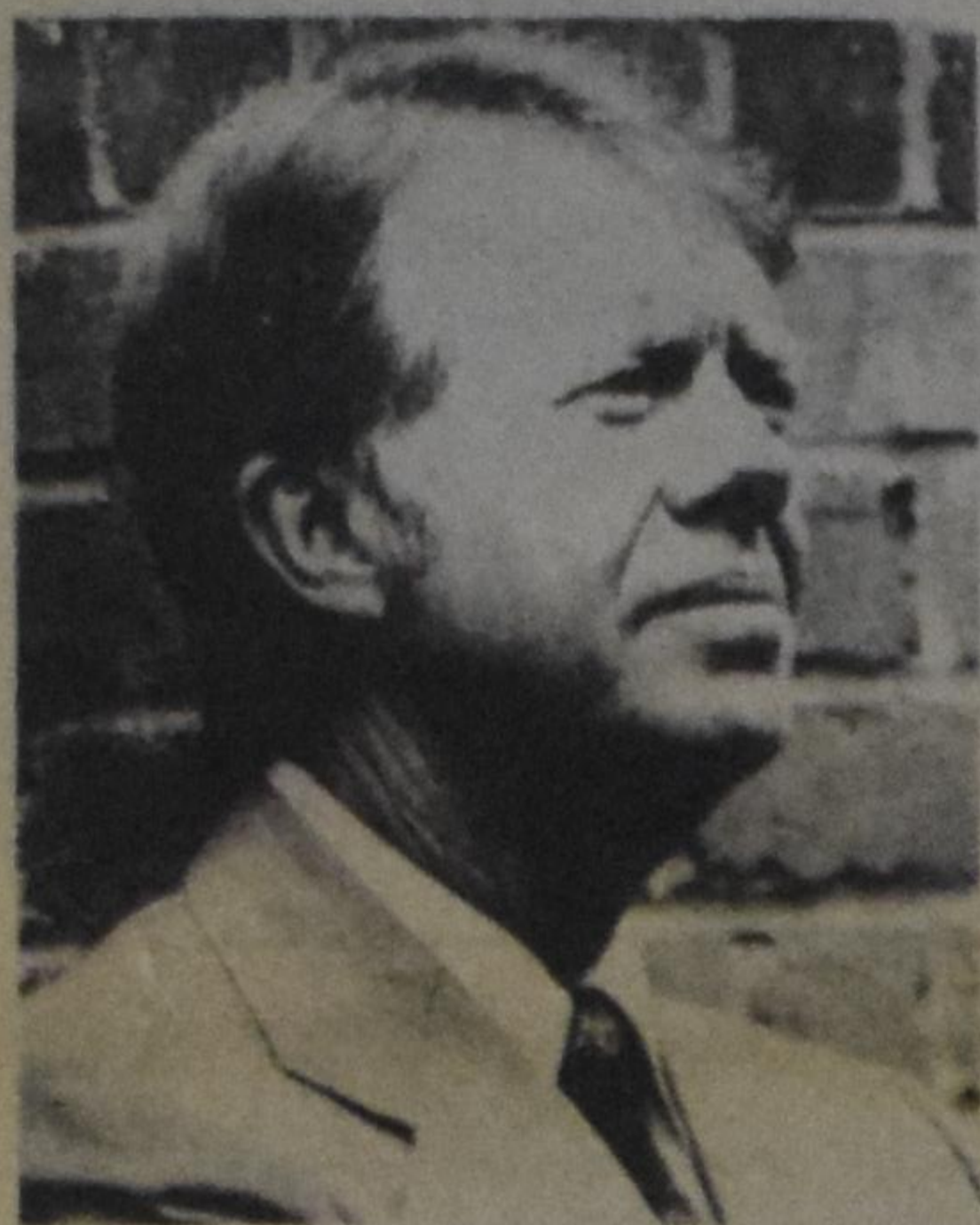
The U.S. election: A profile of the candidates

Many of the events that take place in Canada are very interwoven with decisions made in the U.S. Clearly, who becomes President is of crucial significance for our common future.

The following profiles of the two Democratic candidates, President Jimmy Carter and Senator Edward Kennedy, will be followed by profiles of the Republican candidate Ronald Reagan and the Independent candidate Wendell Anderson.

We think you will be helped to understand these people better by reading these. They are reprinted from The Association for Public Justice Newsletter. The APJ is a Christian political movement in the United States.

Ben Vandezande,
Politics Editor



Jimmy Carter

Aware of the rising trend against "big government," peanut farmer, Jimmy Carter, won election in 1976 as a Washington "outsider." However, during his stay in office, Carter has become victim to the familiar "Potomac fever."

Playing at the reorganization of government by creating new federal bureaucracies and extending or easing government regulation, as the case may be, the Carter experience is not the same thing as the whistle-tour rhetoric. His campaign literature says, "President Carter has reduced government paperwork by 15 percent." This is a difficult thing to measure.

Apart from his work with the administrative structure of government, it is hard to see where President Carter has distinguished himself by any unique contribution to the relationship of government to other social institutions, organizations, and associations. Although his private life seems to be a healthy one in family, church, and voluntary associations, Carter's public policies have done little to enhance these "mediating structures."

Jimmy Carter is an Enlightenment liberal/conservative in social theory, and a Baptist in religious preference. In a telltale *Playboy* interview that held American public attention for scandalous reasons four years ago, Carter admitted that he "tries hard" to keep his religion and his politics separate.

In the nation's Capital, Carter has learned to play the only game in town: special interest group politics. Although even here, both inexperience and incompetence have had a damaging effect on the over-all plans of the administration. The President does not appear to have developed his own coherent philosophy of the "common good." Whenever it is convenient, of course, he refers to the "national security." In fact, he has used that argument not only for matters of foreign policy but also in connection with his "moral equivalent of war" — energy policy.

Brought to power by a variety of minority groups, Carter has been able to fulfill only some of the pledges that he made while campaigning. Many Blacks are particularly upset with the "benign neglect" of an administration which seemed so full of potential.

The record does show, however, that President Carter has appointed more Blacks and Hispanics to federal posts than any other President. And in an effort to fulfill some other promises he has campaigned for the ERA and the constitutional amendment to give full voting rights to the District of Columbia. One minority, the handicapped, has been assisted with strong guidelines prohibiting discrimination as a result of Carter's efforts and innovative legislative policies.

When it comes to what might be called a thorough-going pluralism, however, Carter manifests his pragmatic rather than principled orientation. Having promised Catholics a tuition relief program, he reneged under pressure from powerful teacher unions and federal bureaucrats. True educational pluralism is not on the Carter agenda.

With campaign '80 under way, Carter can now be seen in the rose garden with Jews, Blacks, Hispanics, Big Labor, Religious Broadcasters, and every other ethnic or interest group under the sun. The new promises he is undoubtedly making are probably oriented more to keeping himself in office than to a clear vision of justice.

When it comes to economic policy, Carter is more or less guided by simple pragmatism. Having been called the most Republican President in recent years, Carter has proven to be a fiscal conservative. Little that is new or particularly coherent has come from his administration in this domain. A program of government "restraint" coupled with the hope of "voluntary private sector cooperation" has, to date, witnessed little success in halting inflation or reorienting the economy towards reduced energy consumption. With unemployment and

recession now showing up, figures from the past three years tell a story: GNP increase of 10.4 percent; corporate profits up 49.5 percent; dividends to stockholders up by 30.8 percent; business investment increased 19.1 percent. Carter may never be quoted as saying "What's good for Chrysler is good for America," but then one's actions often speak louder than one's words.

America's role in the world presupposes a healthy growth economy, according to candidate Carter, and during the past three years, his administration has intervened to protect the value of the dollar (which has slipped considerably), to develop a trade policy based on U.S. exports (to stem OPEC imports), and to do as much as possible to provide an atmosphere for the expansion of U.S. multi-nationals around the globe.

President Carter is running on the slogan of "Preserving Peace through a Strong Defense." Having completed the seven-year process toward SALT II, it now seems unlikely, in the present "war" frame of mind, that the negotiated arms limits will ever come into effect. In fact, Carter has moved ahead in the development of the Trident submarine, the cruise missile system, and the MX missile to "ensure strategic response capability." Over-all, President Carter is now committed to a 6 percent growth in defense spending which reverses the trend of the previous decade. It seems we are in for a period when Pentagon shopping lists will grow longer and longer.

"American power" is the bulwark of Carter defense policy, and increasingly of foreign policy as well, where much more foreign aid goes to military hardware than to development assistance programs or "self-reliance" measures to reduce world hunger. The Carter accomplishments include: a fragile Middle East Treaty, recognition of the Peoples Republic of China, the Panama Canal Treaty, and the strengthening of NATO.

There is on occasion, or was, a strong moralistic overtone to Carter foreign policy. Human rights rhetoric was at one point a central component of policy, but with time, this has waned or proven to be inconsistent. \$60 million was given to assist Cambodian refugees, but again a concerted, consistent policy of global justice based on interdependency and co-operation among nations has escaped the reaches of the oval office and its executive extensions at the State Department, the National Security Council, and the office of the Ambassador to the United Nations.

—Theodore R. Malloch, Jr.



Edward Kennedy

Senator Edward Kennedy justifies his challenge to an incumbent President of his own party on the grounds that President Carter has been not only incompetent but also untrue to the ideals of the Democratic Party. Despite failures in most of the primaries thus far, Kennedy says he is in the race until the end, in order to raise the "issues of equity and fairness for the people our society has ignored." These issues "reach the essence of what the Democratic Party is all about."

While President Carter has been forced by events to alter the course on which he campaigned in 1976, a review of Kennedy's positions reveals that he is indeed holding up a liberal banner from the 1960s, straying little to the left or right of his own Senate record in the face of America's recent economic and foreign troubles. Whether that makes Kennedy a truer Democrat is another question.

Kennedy has made economic policy the linchpin of his attack against Carter. Blaming Carter for the galloping inflation rate, Kennedy advocates an immediate freeze followed by mandatory controls on prices, profits, dividends, wages, interest rates, and rents. While Congress and the President are engaged in serious budget-cutting, Kennedy believes balancing the budget will only reduce inflation by a small percentage and will hurt the poor. A combination of tax reform (repealing tax breaks for the oil and real estate industries) and cutting some money for defense are advocated by Kennedy to allow for equal or increased spending for social programs in the 1981 budget.

Kennedy warns against "fighting the battle of inflation on the backs of working people, senior citizens, minorities, women, consumers and the poor." Aside from the fact that this list includes most Americans, such a statement illustrates the easy jump Kennedy makes in his speeches from an almost sentimental identification with the needs of the poor to government spending to meet those needs. He does not take time to ask what the govern-

ment's unique responsibility should be for relieving "human needs," what tasks are better done by other institutions of society, why or if those institutions have failed, and how government can enable them to do their tasks better.

Neither does Kennedy recognize any limits to the American Dream of increasing wealth for all. The current economic and energy crises have brought some to recognize that we may need to change our definitions of success and well-being, but when asked if in the future, Americans must lower their standard of living, Kennedy replied: "No, I believe that American ingenuity, American genius, American enterprise can respond to the challenges we're facing today . . . I'm sure there are some limitations of natural resources, but clearly we can deal effectively with the challenges . . . That's always been the American way, and I believe it can be its way in the future."

While Kennedy sees an active role for government in directing the economy in such a way that the poor get a fairer share, he does not go so far as to advocate government takeover of any industries. In fact, in the name of "making free enterprise more free," Kennedy has been a principal promoter of the deregulation of the airline and trucking industries as well as effective enforcement of anti-trust laws against monopolies to restore greater competition in the economy. Although Kennedy has used the phrase "economic democracy," he probably does not mean by this increased worker control and ownership of the business enterprise.

Kennedy's position on energy reflects his stated concern for the poor. He opposed the decontrol of oil prices because of its effect on low-income people, and favored a high windfall profits tax to recover as much as possible of the new income oil companies are receiving as a result of price decontrol. Here he does not recognize the value of higher prices in forcing conservation and making alternative forms of energy more competitive. He favors gasoline rationing as a fairer method of controlling gasoline consumption than what he calls "price rationing," which is, in effect, the Administration's policy.

Dependence on OPEC oil should be decreased by a stronger conservation program, gas rationing, greater use of coal (consistent with environmental regulations), development of renewable sources of energy, and development of synthetic fuels only after technology has been proven efficient and environmentally sound (rather than committing billions to it now as Carter has done).

Kennedy's record in the Senate has been to support arms control and detente and to oppose increases in defense spending, until this past year when he voted for the 3 percent real increase in the defense budget.

Kennedy has not articulated a clear vision of international justice and interdependence. It is clear, however, that he does not see America as the righteous ruler of a "free world." After Vietnam, as part of the Senate's "great debate" on foreign policy, which he helped organize, Kennedy stated: "We must throw off the cumbersome mantle of world policeman and limit our commitments to areas where our interests are truly involved." Presumably if America's interests were truly involved in Vietnam, our role there would have been justified. Kennedy's definition of America's interests and his concern for human rights would certainly distinguish him from a conservative, for he has consistently opposed supporting or aiding military dictatorships in order to head off socialist movements, while he has favored normalization of relations with Cuba, Vietnam, and the Peoples Republic of China.

Kennedy's concept of America's role in the world can be illustrated in the "principles" he enunciated in his speech at Georgetown University in late January in which he outlined what the U.S. response to the potential threat in the Persian Gulf should be: 1) Recognize that NATO and Japan are even more dependent on Mideast oil, and set a common policy with them. 2) Recognize that condemnation of Soviet aggression by the international community, especially the Third World, is a serious setback for the Russians, and recognize that Islam can be a powerful force against Soviet ambition. 3) Strengthen American naval and air forces in the area, but recognize that such forces cannot secure control of a great land mass. 4) Provide economic assistance and political support in addition to military aid to prevent internal subversion of Middle East countries. 5) Negotiate with oil-producing countries for a more certain oil supply at reasonable prices in exchange for strengthening their defenses. (Isn't that what we did in Iran?) 6) Continue unequivocal support of Israel, the most democratic and faithful ally we have in the area.

Despite Kennedy's Catholic faith, he does not support the Human Life Amendment. Neither did he favor the Tuition Tax Credit Act, while he has supported federal student loan programs, Head Start,

bilingual education, affirmative action programs, and other federal education programs. His concern for pluralism in education is not to give different ethnic and religious groups the freedom

and means to educate their children according to their own beliefs, but to draw all groups into the public educational system on an equal basis.

—Joyce Ribbens Campbell

The Christian press — cont'd . . .

explain that we may think ourselves as indispensable catalysts and since (in our own minds) we feel we have really "arrived" we fail to grow spiritually, we stop learning new lessons, we deny the warfare that's going on even in our own lives ... and we become dull. In short, to be caught up in a success syndrome can be the end of our effectiveness in God's kingdom.

It wasn't until after the convention that I found out that David and Karen had gone through a deep personal crisis, in which David's ministry at a prominent church had literally fallen apart because he was caught up in a success syndrome. It made me appreciate their talk, and taught me a lesson in listening.

Edge of the Eighties

"Edge of the Eighties" was the theme for the convention, but the real message was the need for the Christian press to

be prophetic. It made me think of the world of 40 years ago, when in the Netherlands the Christian press (with a few exceptions) was not prophetic, and at least at the beginning of the Second World War, cowardly. It was a time when the ideological warfare that was going on was either misunderstood or ignored. It took foreign occupation and more than two years of stubborn work by a handful of new prophets to bring about a healthy Christian (and prophetic) underground press.

Now that evangelical Christians in the Third World outnumber the evangelicals in the "northern, white countries" they can be expected to challenge our thinking, our value systems and even our theology. When that happens they may point their fingers at our curious mixture of popular culture, western materialism and Christianity and challenge

us to return to basics.

Whether we'll be able to listen to them when this happens (perhaps in the next century) will depend a great deal on today's Christian press and its ability to give prophetic leadership.

It was good to be reminded in Chicago that there's a battle going on.

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The storm — old Frisian folklore

by John Martens

Mr. Martens is a freelance writer and historian living in Listowel, Ontario.

When we look at the map of The Netherlands, we find in the north a great sea arm penetrating deep inland. The Southern part of this sea arm, the former Zuiderzee, has been dammed in by an enormous dike, a wonder of modern technology.

In the early 1930s, this dike, the "afsluitdyk" (closing-off dike) was completed, thereby altering the nature and ecology of the Zuiderzee, henceforth called "Het Yselmeer". That sea arm, was not always there.

In early times, when the Romans first set foot in the regions north of the Rhine around the beginning of our Christian era, they found that the coastline of the country of the Frisii, after whom the present-day Netherlandic province of Friesland was named, ran right up to the sandy coastal dunes in the west.

These dunes are breached in several places now; during later floods and spring tides, islands formed where once stretched an uninterrupted coastline, and inland sea took gradual shape. Only much later did the Frisii or Frisians of this coastal region learn to unite and build huge dikes to protect their land. But then much land in the west had already been lost and the Frisian people had been fragmented into those of West Friesland in North Holland and the people of Friesland proper. If we still have our map of the Netherlands in front of us, we find now to the west and the north of the Frisian coast the Wadden Sea, a shallow body of water.

Many human tragedies have no doubt occurred when these lands were lost to the sea. In stormy nights appalling dramas must have unfolded to the accompaniment of the shrieking north-western gales and many cries of despair must have echoed across the raging waters without evoking an answer.

Is that perhaps why, when strolling on the summit of the dike and looking out over the sea, the perceptive observer will find it not too difficult to set his ear to the voices of the past? There was life and all the experiences it entails, to be found where now there is the perennial murmur of the sea, only punctuated by the cries of gulls and on storm-filled nights by the roar of the restless billows.

Once — perhaps a thousand years ago — there lived on a terp, close to the present-day coastline in the west of Friesland, a great and powerful man.

The terp where he made his

home was known as Doniaburen and it was situated a mile or two north of the little city of Workum, already then a considerable centre of commerce and shipping with ties to Scandinavia. A little distance, to the north of Doniaburen, not further away than one hour on foot, huddled a little collection of simple peasants' dwellings.

rich man. In nearby Workum he had heavily invested in commercial enterprises, doing business with northern Europe, and in Gaeste he was the owner of much agricultural land. Many of the village population worked his holdings and depended on him for their livelihood.

Van Ockma, however, though being rich, was not a

his travels to evangelize the pagan Frisians.

These events of the past were not known to Igge Van Ockma and his sons. All they knew was that one must always be on guard for the dragon-ships of the much feared Vikings, for it was in the times of the Danes and Normans, who also harassed the coasts of Friesland.

along the creeks drew many sightseers for a time, before they were burnt by Igge and his sons. Once more the Vikings tried an invasion along this route. Again they were repulsed with great losses and for 30 years this part of Friesland was free of attacks by "the Wylde Wytling", as the Danes and Normans were called in Friesland. It was small wonder that the people held Igge Van Ockma and his sons in high esteem. He was their protector from external enemies, whose sword had assured stability, quiet and a growing prosperity.

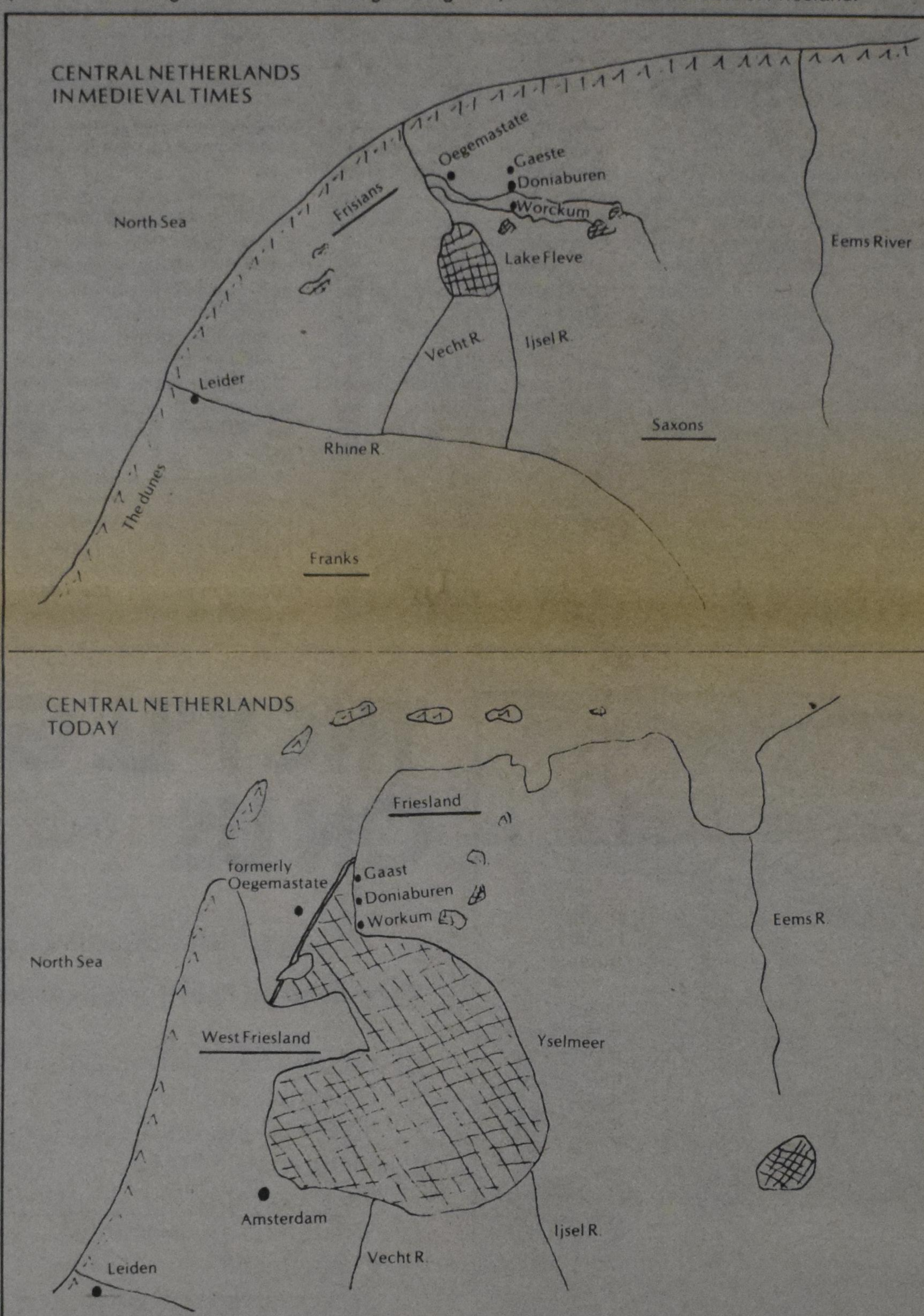
A great deal of affection was also felt for the monks of Bamburen, who so valiantly fought the Vikings. The people admired these monks greatly, for they performed their spiritual tasks in the framework of the rules of their monastic order, but then many of these monks were also learned men to the simple rural dwellers of the country, men who could write and read. Some of them even possessed half a dozen books or so in their cells, books about agriculture, medicine or horticulture and some of these books contained fragments of the wisdom of the ancient Greeks or Romans.

To the common people these monks were interesting characters and in the fields around Gaeste, the agricultural centre north of Doniaburen, one could often see monks labor side by side with the local workers, trying out a new variety of bean here or an improved strain of wheat there, or tending a patch of medicinal herbs somewhere else. Often the new seed varieties had been brought from the East by monks on pilgrimage to Jerusalem and the other holy places in Palestine.

Behind one or two houses in the village rose trees bearing a round luscious fruit in fall, almost the size of a man's fist. The fruits were called apples and the first seeds, insignificant oblong black kernels, were planted about 20 years earlier by the monk Egbert, a taciturn man, who for years had wandered through the East.

In Mesopotamia he had picked up the seeds. When Egbert came back he never talked much about his adventures, except to say that in Mesopotamia, in Bagdad there lived over 100,000 Jews, adhering to the Talmud and their Laws and ruled by their own Patriarchs. Egbert planted the apple seeds in the presence of a skeptical crowd and now, 20 years later, the trees were full-grown and bearing much fruit. The old people shook their heads. Wherever was there seen such fine fruit? And they dreamed about the mysteries of the unknown East.

Of course, not all monks were learned men, or men of some rudimentary, scientific



The place was known as Gaeste, which means "high ground" and indeed around the village stretched in all directions well cultivated fields, where acres of grain alternated with promising stands of peas and beans. Around Gaeste a thriving agriculture had developed. The elevated position of the village and its surroundings had long safeguarded it from most floods and the community attained a certain fame as an agricultural centre.

Igge Van Ockma, the owner and master of the strong stone dwelling rising on the summit of the terp of Doniaburen, was a powerful man. He was also a

feared man. Fair in his dealings with his business partners and his tenants working his lands, he was widely respected. What was more, he was a warrior and a man of great courage.

Doniaburen was situated close to a natural waterway of considerable breadth. This watercourse or creek connected the terp with the sea in the west, for seadikes were non-existent in Friesland, while to the east it afforded passage to the lakes of central Friesland and beyond. The Romans may have passed this way during their expeditions to Frisia and Chaukenland and perhaps St. Boniface had taken the route past Doniaburen on

When they found a weak spot in the coastal defences, they often raided far inland, before retiring with their plunder and their captives to their ships. On a few occasions the wild northern pirates had tried to sail up the creek guarded by Igge Van Ockma's stronghold at Doniaburen, but they had been rebuffed by Igge's men. Especially Igge's two grown-up sons and the monks of the nearby monastery of Bamburen had fought with heroic courage and the remnants of the Viking force had escaped only with difficulty.

The wrecks of the captured Viking ships lying in the reeds

knowledge. There were others, perhaps not as much endowed with gifts of intellect, but nevertheless men of conviction and concern for their fellow men. And so it was that also in ditchdigging and drainage work, monks worked side by side with their fellow men.

Monks were not always palefaced men pining away in cold, austere, bare cells. Red-cheeked and mud-spattered, no doubt, some of them were with rough, strong hands and they were playing with honor their role in the taming of the soil of Friesland and Europe.

Peace and tranquility reigned in the West of Friesland as far as Igge Van Ockma's sword afforded protection. Worckum's commercial traffic with Scandinavia and the Baltic was expanding and to the monastery of Bamburen, an offshoot of the motherhouse near Staveren, more men flocked, seeking admission as novices, while in Gaeste to the North more and more land came under the plow and more apple trees lifted their crowns above the humble village dwellings.

At Doniastate, the name of his mansion, Igge lived in perfect happiness and concord with his two sons, while his only daughter Wybrigh was her father's apple of the eye. Indeed, there was no fairer maiden to be found in this part of Friesland. With blue eyes in an oval face, moving in its delicateness of features and sensitivity of expression, slender of posture and yet above average height, Wybrigh had caused many heads to turn.

Many a young man envied Folkert, the son of Hette van Oegema, on whom Wybrigh had bestowed some attention. Of late it was even whispered that Wybrigh was to become Folkert van Oegema's wife. The Oegema's lived quite a distance away. They dwelt to the west of Doniaburen and to reach their home took half a day on horseback.

There must have been substance to the rumors about an impending marriage between Wybrigh and Folkert Oegema, a young man of fiery, yet melancholy eyes. He could often be seen galloping on his steed from Oegemastate to Doniaburen, where Wybrigh from the summit of the terp followed his progress.

And when the path was muddy from the autumn rains, Folkert jumped in his boat and rowed or sailed down the creek towards Doniaburen.

The two were often seen strolling either to Worckum to pick up some necessary item in the marketplace or towards Gaeste in the north. There they would follow the paths between the cultivated fields, and morning glories and wild roses would bloom beside the

way. Folkert would occasionally pick a flower, a wild rose or a cluster of daisies and insert it in Wybrigh's goldbraided headband and her sudden blush would embarrass both.

The clouds would be captured in the brightness of their eye, while the wind would toss Wybrigh's hair and carry to them the words of greeting of the workers in the field. The young men would nudge each other, while the monks would speechlessly look at their fellow cloister brothers.

Out of the wind, behind a little wooden shack, where the field workers would shelter during a sudden downpour, Folkert and Wybrigh would sit

was racing past, its crest rolling inland, bringing death and havoc in its wake. Dry eyed Wybrigh was facing the northwesterly gale. Not a sign of life towards the west. Wreckage of buildings, dead animals, floating haystacks, drifted past Doniaterp. When morning light came a desolate sea stretched towards Oegemastate and beyond. Then Wybrigh knew Folkert would never return on his prancing steed.

His boat would moor no more below Doniastate and he would not climb the terp any more with light step and stars in his eyes.

So ended a romance, and



down and kiss, before returning and retracing their steps along the paths between the fields where morning glories and wild roses bloom until this day. And their laughter would fill the air, when an especially large frog would jump from before Wybrigh's feet, making her grab still tighter on Folkert's arm.

A mighty gale sprang up in the north-west. Its fury lashed the waters of the ocean and whipped them into mountainous waves. The sea raced inland, covering the larger part of Friesland.

Folkert Oegema was unable to reach his horse. The water was too deep already. He could not reach the barn, but he managed to reach his row boat and set to the oars towards Doniaburen, where Wybrigh was.

Would he ever see her again? He strained at the oars.

A huge wave tipped the boat. A cry of despair and, for a moment, a hand above the raging waters, and then nothing but the shrieking of the wind and the roar of the tumbling waves.

On the terp of Doniaburen, Igge Van Ockma and his sons with Wybrigh at their side was witnessing the onslaught of the flood waters. Doniaterp, higher than some other terpen, held and on both sides the sea

the nature of these obstacles. Were they the remnants of some sunken ship, gone down in times past in battle with Viking invaders or lost and sunk while lying at anchor, during some unrecorded, but devastating western gale?

For centuries now the seadike has served as a protective barrier against the sea. It has served also as a highway for travellers and merchants throughout the ages and many an old coin, slipped out of pocket of some early wayfarer has been found in the course of maintenance work.

Stories abound, the origins of which are lost in the dimness of long bygone days, about the mysterious boatsman seen on several occasions by late travellers, who for some reason or another could not make it to their destination before dark.

More than once some weary and apprehensive traveller, hurrying along in the dark past Doniaburen on the summit of the dike has been witness to something eerie and almost unbelievable happening behind the seadike.

He would see a little rowboat approaching from the sea, propelled as by some unseen force. And yet one could clearly hear the splash of oars in the water, while in the bow of the

boat huddled a figure with a hand shading its eyes, as if looking for a passage through the dike. Stopping in his tracks, our night traveller would see the boat touch shore and the apparition in the bow — was it a young man? — jump onto land and take a few steps this way and that, as if he had lost all sense of direction.

Then he would sit down discouraged, on a large piece of basalt, such as are used in dike construction. A song, a plaintive song, would well from its innermost being. The words were largely incomprehensible, but the tune was a haunting one and if one was close enough, as some said they had been, one could make out a word or two and the girl's name "Wybrigh" was one of them. Then the apparition would fade away and there would be no trace of the row boat.

Grandfathers and grandmothers along the Frisian coast told these stories to their children. That is how this old Frisian folktale is retold in the English language in Canada. Some of those who lived near Doniaburen and the seadike have scattered to the four winds, but retain forever the memory of Wybrigh and Folkert and the mysterious boatsman.

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Tamminga to become Communications Secretary of CRWM

Christian Reformed World Missions recently announced the appointment of Rev. Louis Tamminga of Willowdale, Ontario, as its Communications Secretary. In his new capacity, Rev. Tamminga will be responsible for communication of the cause of World Missions to the Christian Reformed Churches. This involves the development of a long-range communications program, involving the deputation appearances of some 265 Chr. Ref. Church missionaries. Other responsibilities include the publishing of materials, audio-visual productions, mission emphasis programs, and the Women's Missionary Union tours.

The Executive Secretary of The church's World Missions, Dr. Eugene Rubingh, expressed particular pleasure in the fact that the Canadian and

United States churches have open lines of communication in our global village. World Missions is the prime example of God's people living and working together as part of a global family. This international character of our endeavour is clearly expressed in the appointment of Rev. Tamminga," declared Dr. Rubingh.

The appointment of Rev. Tamminga comes at the end of a long and intensive search during which consideration was given to nearly 50 individuals both laymen and ordained ministers.

Rev. Tamminga was born in The Netherlands as the youngest of a family of ten. His father was a dairy farmer and in 1951 immigrated to Canada. Rev. Tamminga graduated from Calvin College and Seminary and then served as

pastor of churches in Smithers/Telkwa, British Columbia; in Edmonton, Alberta; in Sioux Centre, Iowa; and then in Willowdale, Ontario. Rev. and Mrs. Tamminga have six children.

Rev. Tamminga has been delegated to Synod many times and has served as First Clerk on three occasions. He also served as chairman of the Council of Christian Reformed Churches in Canada in 1975, and is currently president of the Board of Trustees of Calvin College and Seminary. His book of meditations was recently published by Paideia Press with the title, *On Your Way Rejoicing*.

Christian Reformed World Missions currently has personnel serving in 17 countries overseas and obtains its support both through the quota funding from the 700 denominational

congregations as well as significant above quota support from the churches. Currently some 430 congregations support overseas missionaries in a special personal relationship beyond the quota contributions.

With its firm commitment to the sovereignty of God, CRWM

sends out missionaries worldwide who proclaim the lordship of Christ through a combination of word and deed ministries. This word/deed ministry speaks to man as a unity of body and soul and thus communicates the biblical message of the salvation of the total person.

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Afghan refugee situation "one of history's worst"

KARACHI, Pakistan (EP) — Larry Ward, president of Food for the Hungry International, issued a terse summation of the refugee situation here after touring camps all along the Afghanistan border. His appraisal: "one of history's worst refugee crises."

The veteran relief/develop-

ment executive added: "I have been comparing and contrasting this situation with the many other refugee crises I have seen around the world through the years — such as Berlin after World War II, Beirut in 1975, Southeast Asia for the past five years and Africa at present, to mention only a few.

There are over 688,000 Afghan refugees here in Pakistan at present, could easily exceed one million in the next few weeks." Mr. Ward reported that his organization projects "a minimum budget of \$100,000 over the next six or eight months."

Evangelicals must adjust their political vision

WASHINGTON, D.C. (EP) — When it comes to politics, evangelicals have traditionally focused on the wrong things, theologian, Dr. Carl H. Henry told the NAE Insight Briefing here. Dr. Henry warned that while more evangelicals are becoming involved in politics, they must be ever wary of thinking that evangelical faith necessarily means competency in government.

"We have a history of rallying to single issues or personalities," Dr. Henry said, "and our track record is that of ignoring principles, programs

and party involvement. We are intellectually lazy and give no guidelines for Christian philosophy when our nation is in crisis. We should be

searching for principles and setting goals. And then we should be listening to one another as we wrestle with those goals."

Store sued by mall for remaining closed Sunday

HARRISBURG, Pa. (EP) — In an unusual case involving Sunday Blue Laws, a suburban mall has brought charges in Dauphin County court against a merchant-tenant who refused to participate in Sunday sales.

Union Deposit Center Equities, Ltd., owner of the Union Deposit Mall, charged that Warren R. and Helen Heidelbaugh, owners of the Stretch and Sew Fabrics shop in the mall, violated their lease by not conforming to mall shopping hours, which included Sundays during the Christmas holiday season. A lawyer for the shop said that to force anyone to work on Sunday was an illegal restriction on the free exercise of religion.

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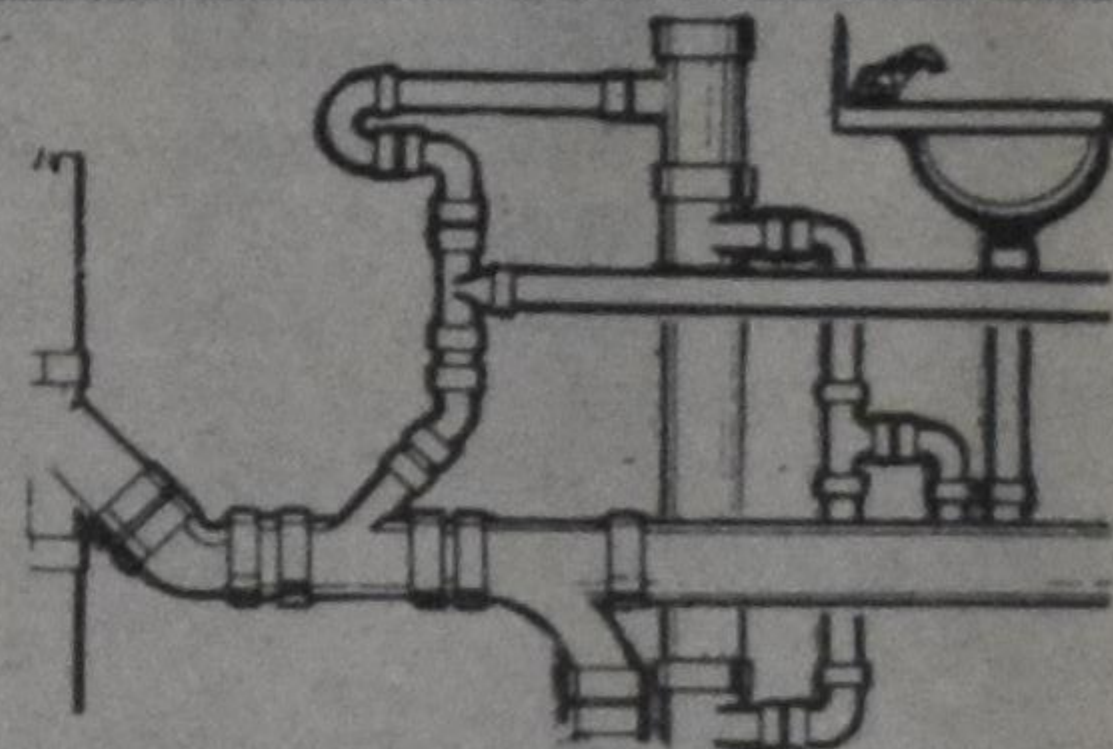
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The King's College: What do they do there?

The King's College Te Deum Service, held on April 18, was the closing ceremony of praise and thanksgiving at the close of The King's College first year of operation.

The speech was given by Stuart Williams, teacher and director of curriculum and instruction at the Edmonton Christian High School. Until recently, he was a member of the board of the College and chairman of the Public Affairs Committee.

Page 9 of the Calvinist Contact insert, "The King's College: Official Opening, September 3, 1979" asked, "What do you really do there?" I'd like to respond to that question in several ways this evening, but first with, "We're servants at King's. We try to do what we say."

Just like Christ, the King, we are servants. We're not spiritual whisps. To paraphrase Dr. N. Wolterstorff, we try to do the view of life to which we say we are committed. To do the view means to get your treasure together with your heart; to be as good as your word; to show you, not tell you. In short, you will know who we are by what we do.

What I wish to share is why, or the conditions under which, I believe King's will continue as a place of and for renewal of

brothers and sisters and friends of Jesus Christ — the emphasis being we shall be known by what we do and have done.

The King's College will not see the 1990s as the College of the King, on the basis of sentimental feelings — "our" College, or "a Reformed dream come true" — nor will King's prosper because of the flags it may seem to or actually have waved about its accomplishments in facilities, faculty appointments, or freshman figures.

King's will be supported, or betrayed with a kiss, not by Caesar or the Heritage Trust Fund, but by us — the faithful, or flirtatious people of God. Neither funding, Heritage or otherwise, nor affiliation will be the proof of our having nurtured the seed through to harvest. Only if King's is a servant will we prosper — only if we are a fellowship of those who come to serve and to be served. Figuratively, we are called to be footwashers, and King's must be a footwashing institution of the footwashing King. King's, on the one hand, is Palm Sunday's "King of Kings, and Lord of Lords - Glory, Alleluia; Jesus, Prince of Peace..."; on the other hand, King's also catches the ironic image of the Palm Sunday kingdom with its tuniced and

sandle-clad "king," broken branches and ecstatic gaiety.

"What do you really do there?"

I'd like to answer that question further by insisting that King's is and must continue to be a hands and feet experience. I'd like to point to the picture of the germinating seed on the cover of the College calendar and say, "Sowing that seed is a combination of concept and dusty soil, of analysis, planning, and ploughing."

Much has happened this year: students and professors, with families and without, have uprooted themselves from B.C., Ontario, the United States, Alberta; farms and cities. You have held recitals, taught night courses, written papers and articles, produced a major play, developed curriculum, remodelled facilities, recruited students, managed the business.

In fact, I cannot pretend to unfold the work tackled and accomplished — a merely "descriptive" record of such borders on betrayal of all loyalties.

1979-80 is and thankfully was the beginning; nevertheless, "What you really do here" in 1980-81 must again be new and renewing.

Undeniably, much was done in 1979-80. Because such is the

case, the real danger to me — because it threatens every institution — is that this year too easily will be next year's model, and the 80s will be the precedent for the 90s. Then, by 2000, it will seem that there is "nothing new under the sun", not because the creation lacks luster but because we, The King's College, have become an institution bound by fear and self-confidence.

Fundamental to King's is our determination to do what we say, that academics and activity not be, or become, a disastrous classroom-recreation distinction.

The insights of your classrooms are valid only as service in the streets. King's servants, that includes everyone who crosses the threshold, are not a P.R. team — students, professors, staff, the president, faculty, parents, believers, we all are servants who come to King's to serve and to be served.

In the 80s, King's must get its "view" together with its "do". Unless this is done without fear of transferability and funding consequences, King's will fail you; and you — students, professors, staff, the president, faculty, parents, believers — all will fail the King.

In the foregoing sense, the first stumbling block to doing the view is the mindset that the "view" is taught in the classroom and "done" in the

"real world". As Robert Greenleaf insists in *Servant Leadership*, it is critically important, a fundamental imperative, that we consciously reject both the idea and any fuzzy, home-grown experiences by which we have been duped into feeling and (worse) acting as if the "real world" were out there.

This, King's, is the real world — the faculty and you, the student, must do everything possible to keep it so!

The second obstacle to "doing the view" is the innumerable, non-student, focused obligations, assumed or real, placed upon the faculty whom I believe are appointed to serve the centre of King's, the students, first.

Critical to having students in your classrooms and in your offices is your being with them in the cafeteria and on the streets. Critical to their coming to King's — despite the incredible, seemingly "practical" reasons for going elsewhere, is their having experiences that are personal, diverse and enriched by shared lifestyles with you, the faculty.

If King's is indeed a koinonia fellowship — larger than a student fellowship — the lamp will shine so brightly, students and faculty will come because the Truth has set you free for all to see — the Truth, not a degree, not a job, not a quick certificate... "freely, freely, you

Cont'd on page 17

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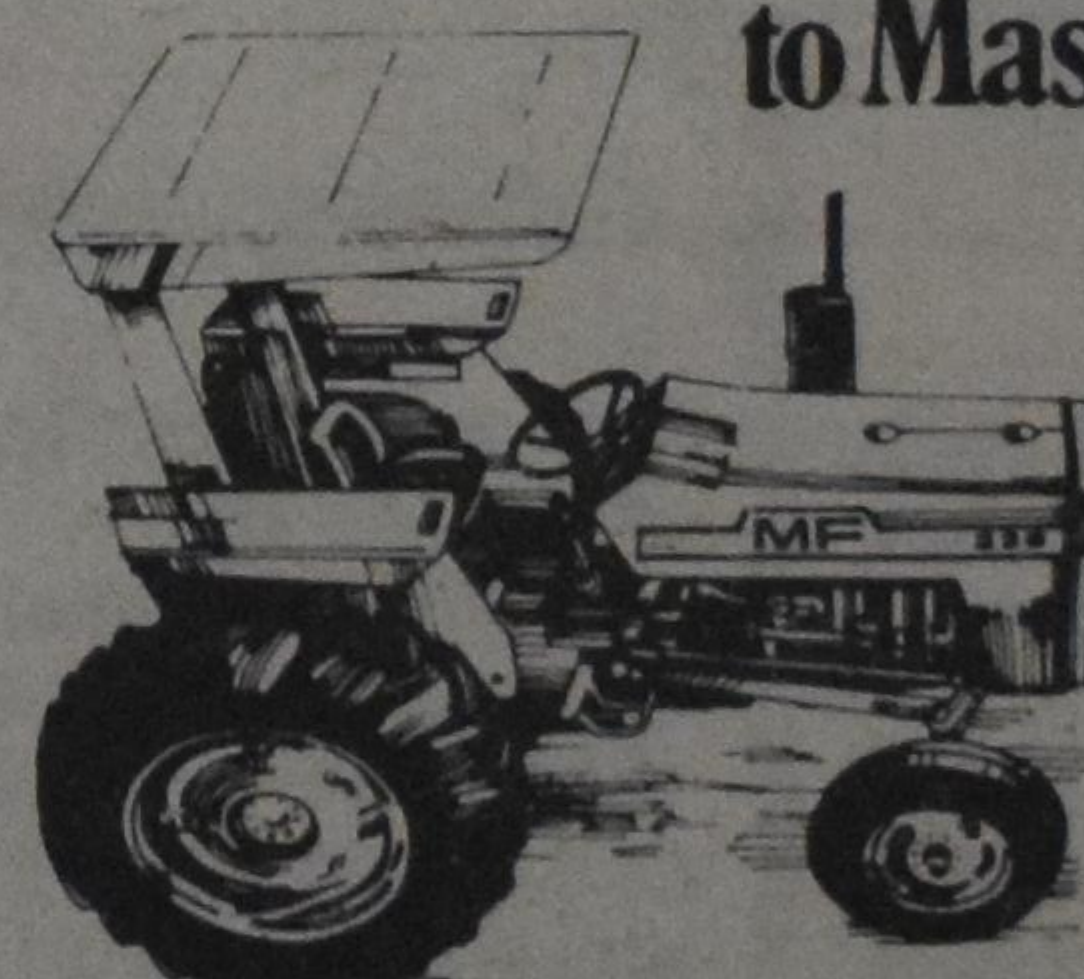
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The King's College — cont'd.

have received, freely, freely, give" The mandate comes to us all, the task to the faculty.

We have talked of walking the High Level Bridge to the U of A; we have talked of using the Legislative libraries and the public archives; we have talked of being at the heart of the city — we have talked of doing.

True, it does take time to know "the lay of the land" — time which I acknowledged with references to immigration, emigration, recitals, lectures, and workshops.

In 1980-81, further steps must be taken to put the principals to the practice. The faculty, because you are the chief servants at King's must play a full coaching role — you need to go to, and play the game. Your students need to be shown how to act, how to be pro-active. (As a Christian, I have learned far too much about being critical and reactive. In that experience I do not believe that I am unique.)

What I am saying is that the faculty, too, need to do "what... you really do there." Together, within the context of your particular discipline, or as shared involvements in interdisciplinary studies, the faculty needs to take time to develop the skills and the personal confidence to walk into City Hall, the public and separate schools and hospital board rooms, the Boyle Street Co-op, legal aid offices, the Bissel Centre, the Legislative offices and galleries, the *Edmonton Journal* editorial rooms, and the offices of U.R.G.E., CFRN and CTV. There must be serious academic activity that is integral to the curriculum and not merely extra-curricular sidelines.

As first-year students in the

first year, you have shared in all of the adjustments and excitements of being, in a word, the first.

For some of you, because you "came to college", the hopefully transferable courses (English, history, biology, sociology) became your priorities. Biblical and interdisciplinary studies ranked at least lower on your list because "well because ... credits you know" It is a real temptation, I know.

With these, as I have implied somewhat "unfortunate" priorities in mind, remember that the courses that are unique to King's (Bible and interdisciplinary studies, for example) necessitate that you serve your professors so they can serve you, fully. All are here to serve and to be served — it isn't a one-way, professor to student "teaching relationship"; it is a fellowship.

The King's College in 1980-81 must bear not just more, but new fruit. In an image: we all should have redemptively salt-stained shoes because our sins were as scarlet and we have been walking in the salty snow of 108th and 97th Streets and along Jasper and 102nd Avenues.

Well, "What do you really do there?" At most, we have born some of the fruit given to us by our gracious God through the alive-again Spirit of Jesus the Christ.

The King has laid the foundation. Parents, faculty, the president, students, staff, believers, all, put up the walls; but never put on the roof.

Parents, faculty, the president, students, staff, believers, all, together you must be as good as your word; you must show me, not just tell me; you are and will be known by your fruits.

United Presbyterians lose fast growing ethnic church

PHILADELPHIA, Pa. (EP) — One of the fastest-growing ethnic churches in the United Presbyterian Church in the U.S.A., has withdrawn in protest against alleged liberalism and denominational control of church property.

The 250-member Korean United Church of Philadelphia voted overwhelmingly on May 4 to secede. It was the only Korean church in the Philadelphia Presbytery, cradle of American Presbyterianism and second largest in the nation, and was the fastest-growing of all the presbytery's 161 member churches.

Recent events in the UPC left "no way out" other than secession, said the Rev. I. Henry Koh, church pastor. He, his elders and congregation believe the denomination is "drifting towards liberalism."


What angered his congregation "more than any other issue" was the ordination of a UPC minister who allegedly has publicly denied the divinity of Christ. The Korean church was also upset by the denomination's mandate last year that women must be elected as elders, an order which the church believes is unbiblical and removes any choice by local churches.

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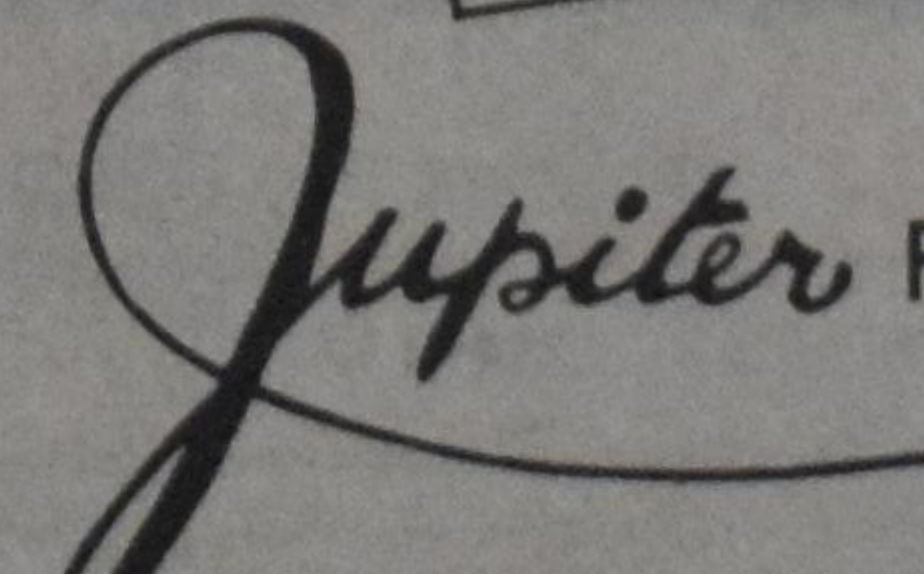
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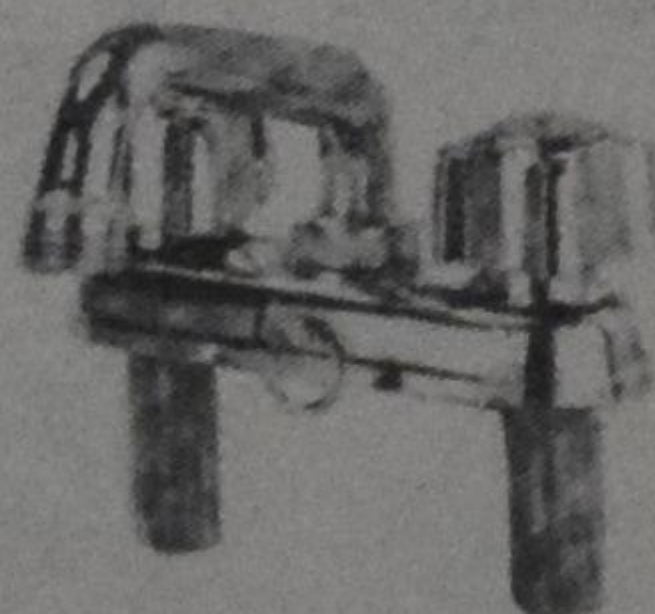
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Religious Communications Congress '80

NASHVILLE (EP) — More than 1,200 religious communicators from 43 states and 18 nations came together here May 14-16 to the sounds of bluegrass music and clogging and a call from civil rights leader Benjamin L. Hooks "to speak the truth and sound the alarm." Rev. Hooks, a Baptist minister, attorney and executive director of the 450,000 member National Association for the Advancement of Coloured People (NAACP), keynoted Religious Communications Congress/1980. The Congress, held every ten years, was co-sponsored this year by 49 U.S. organizations of religious communicators from all major faiths — Protestant, Catholic, Orthodox and Jewish.

Rev. Hooks urged the communicators to counter a current "sweep of conservatism" in the United States by calling the country back to its "historic vision of greatness." The current conservative movement, liberally aided by prominent religious broadcasters, "has threatened to roll back" civil rights advances made in recent years, he said. The Memphis, Tenn., native specifically criticized the current budget-balancing emphasis by President Carter and Congress and what he called "tax cutting fever" by both federal and state governments, with resulting high unemployment among blacks.

Merits of "electric church" are debated

NASHVILLE (EP) — Two religious communicators called for massive research on the effectiveness of the "electric church" on today's society but disagreed on whether such a study would show mass media religion to be a life-changing gospel or a sugar-coating of the biblical message.

Ben Armstrong, executive director of National Religious Broadcasters, and William F. Fore, executive director of the National Council of Churches' communications commission, led a seminar on the "electric church" during the Religious Communications Congress. Mr. Armstrong said the leaders of the "electric church" are not the preachers and producers of radio and television programming but the viewers and listeners who "control the dial."

Mr. Fore acknowledged that mass media religious programs reach people not attending local churches and that many "convey a vitality and personal dynamic lacking in many churches." However, he said, nationwide religious programs also separate people from their own communities and are becoming more captive to the demands of commercial television. On commercial television "you can't afford to alienate people so you can't seriously discuss the requirements of the cross," said Mr. Fore. "Sugar coating is not the way to go about reaching people or treating people with dignity."

Mr. Fore said he, Mr. Armstrong and Pat Robertson of the Christian Broadcasting Network have agreed to join forces to seek funds to conduct extensive research on the effectiveness of the electric church.

Major issue facing the religious press

NASHVILLE (EP) — The president of the Catholic Press Association told participants of a seminar at the Religious Communications Congress that war and peace is the most serious issue facing them. Concerned about a possible nuclear holocaust, Ethel Gintoft of Milwaukee, associate editor of the *Catholic Herald Citizen*, said, "As Christian witnesses, we must diffuse war consciousness of the nation, we must be on the side of the conscientious objector and we must fight proposal cuts in the Congressional budget that would take from the poor and needy to expand the military."

Spurgeon Dunnam of Dallas, editor of the *United Methodist Reporter*, who also addressed the seminar, said in response to Ms. Gintoft's remarks, that "we, are religious communicators, must quit spouting simplistic rhetoric about events and speak to our audiences with more knowledge. Pacifism is an absolute Christian witness, not a humane option. The only alternative is a unilateral disarmament."

Communicators should be "voice of the voiceless"

NASHVILLE (EP) — A

Harvard University divinity professor challenged religious communicators to become "the voice of the voiceless," the poor of this world who aren't being heard. Professor Harvey Cox said many are concerned with a growing technology gap that puts "ever more advanced information and communication systems in the hands of the few and powerful, while the poor become more voiceless."

Communicators who struggle to reverse this trend should understand that their efforts are confirmed in the biblical teaching that the cry of the poor is "the very voice of God — one of the ways God speaks to us in real human history," Mr. Cox said. Mr. Cox, author of "The Secular City" and a recent book on the revival of Eastern religions entitled "Turning East," also urged the communicators to raise their voices in a united protest against continued buildup of nuclear armaments.

Lillian Block given ACP's highest award

NASHVILLE (EP) — Citing her for laying "the framework for the ecumenical breakthrough of the last 20 years," the Associated Church Press honoured journalist, Lillian R. Block with its highest award at the Religious Communications Congress here.

Ms. Block, who retired at the end of 1979, as editor-in-chief of *Religious News Service*, received the William B. Lippard Award, given only once before by the 64-year-old organization of church editors. The award is named after the late American Baptist editor who served as executive secretary of the ACP from 1951 to 1961.

Ms. Block, who served RNS for 37 years, stands unique in religious journalism in having received the highest achievement citation of both the Protestant-dominated Associated Church Press and the Catholic Press Association.

The CPA honoured Ms. Block, who is Jewish, at its convention in 1976, with its St. Francis de Sales Award, its highest honour, for contributions to the Catholic Press.



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Large crowd appreciates Dobson film series

by Caryl Geleynse

Mr. Geleynse is concluding his one-year seminary internship at Burlington, Ont.

We live in a time when the family unit is being increasingly challenged. Divorce threatens to break up marriages, children are increasingly less respectful of their parents, and society is becoming increasingly permissive. The destruction of the basic family unit undermines the structure of our whole society.

The Christian community should be on the front lines in the battle against the forces that threaten our families. Christians certainly are not immune to the problems which plague our families today. There is a great need and interest in our communities for guidance into how we can best fulfill our responsibilities in our homes. That great interest was evidenced in the 500-600 people who regularly attended the "Focus on the Family" film series, shown at the Burlington Christian Reformed Church, as the spring adult education program.

The films, based on a series of lectures presented at a week-

end conference in Texas, are highly thought-provoking yet entertaining. Dr. James Dobson, America's leading Christian authority on the family, and the author of *Dare to Discipline*, a book well-known to many of us, has a keen insight into the dynamics of family life. His style is very down to earth and it is easy for parents, and teachers, to identify with the situations he describes. He lectures on a sequence of topics such as, The Strong-Willed Child, Christian Fathering, Adolescence, and Marriage. His wonderful sense of humour makes for many light moments throughout the series.

The films provided us with an excellent opportunity to meet not only members of our neighbouring Christian Reformed Churches, but also, to meet our neighbours in the community. The family and its proper functioning is important to all of us. Each film was followed by a coffee fellowship in which we were able to meet each other. Many positive comments could be heard. The films were so well received that now a number of other churches in Southern Ontario have also decided to undertake

the project.

As mentioned, these films were a part of the adult education program of the Burlington CRC. For 4-7 week periods, each Fall and Spring season, a course is offered, one evening a week. People are able to commit themselves for short periods of time much more so than for a year-long course. Last Spring our pastor led a course on basic Christian doctrines. Last Fall we dealt with the book of Ephesians. This Spring we had a chance to view the films.


Perhaps just a word yet about Dr. Dobson. He is the associate clinical professor of pediatrics at the University of Southern California School of Medicine and on the staff of the Children's Hospital in Los Angeles. He has written many books on the family, which are available from Christian bookstores. The sincerity of his Christian faith is clearly evident on the screen. The films are highly recommended to the Christian community. Particularly for those in Ontario the films are available from: E.P. Film Service and Resources Centre, 55 Queen Street, E., Toronto, Ontario, M5C 2M5.



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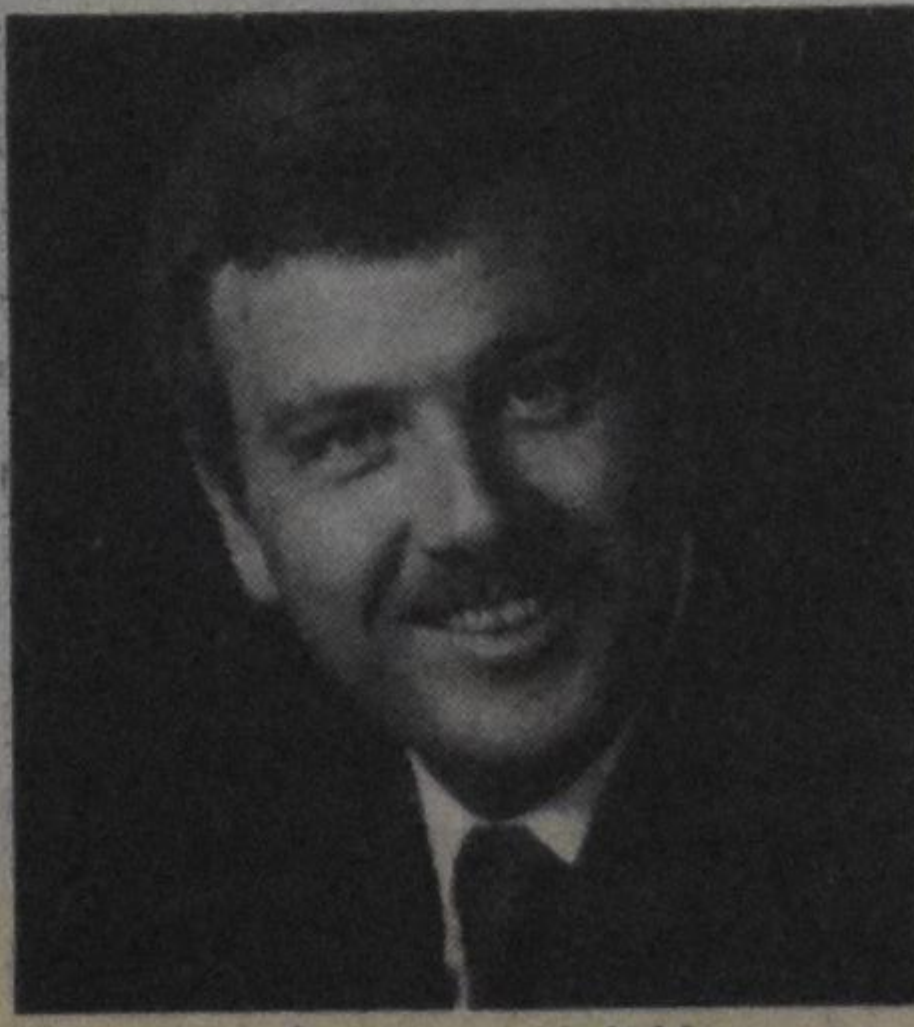
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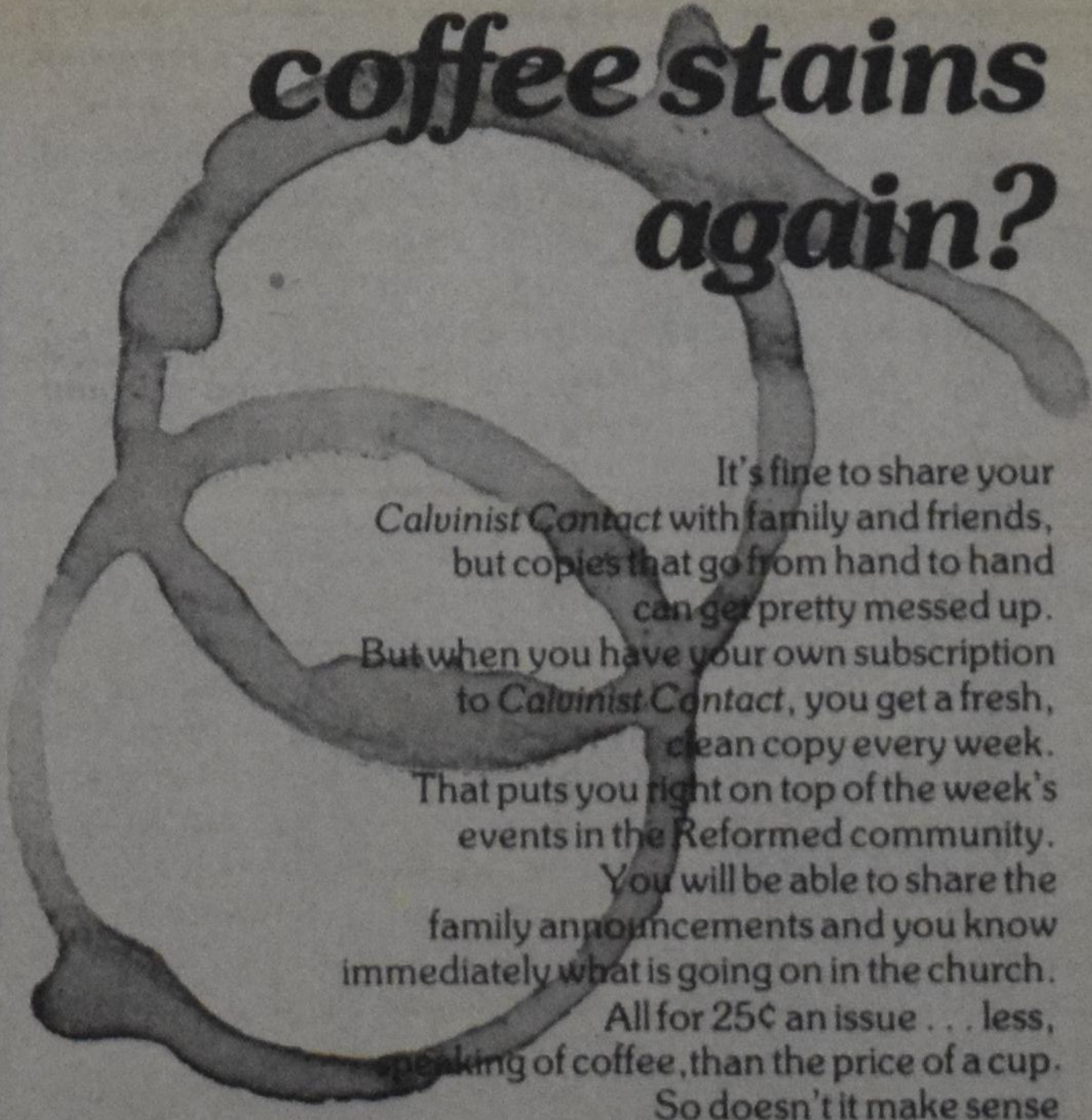
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Het bloed der martelaren

Wat denken we weinig aan de martelaren. En wat zijn er veel geweest. En hoevelen zijn er niet in onze tijd. Valt het u moeilijk om een paar namen van martelaren te noemen? Nu ja, een paar bijbelse voorbeelden zijn gemakkelijk te vinden. In Handelingen 7 lezen we al van Stephanus, die door de Joden doodgestenigd werd, en in hoofdstuk 12 horen we van Jacobus, die op Herodes' bevel onthoofd werd. De Heiland spreekt in de Openbaring aan Johannes van Antipas 'mijn getrouwe getuige'. En wie weet niet dat Paulus en Petrus tenslotte allebei, als ook andere apostelen, de marteldood zijn gestorven.

Het woord martelaar komt van het woord *martus*, dat getuige betekent. En als het gebruikt werd dan bedoelde men gewoonlijk een bloed-getuige, iemand die door de marteldood heen trouw bleef aan zijn Heiland en Zaligmaker, Jezus Christus. Er zijn velen geweest die ter dood veroordeeld werden omdat zij hun geloof in Jezus Christus niet wilden afzweren, en geen offer wilden brengen aan de Romeinse keizer of een of andere afgod. Het ging vooral in die eerste tijd van de christelijke kerk om de voorrang van Jezus Christus of van de Keizer.

Het Nieuwe Testament spreekt op verschillende plaatsen al over vervolging. Nu, de eerste paar honderd jaar is het vreselijk geweest. En toch, velen gaven hun hart aan de Here Jezus. Velen wilden Hem volgen. Zo zelfs dat de uitdrukking gehoord werd: „Het bloed der martelaren is als een zaad der kerk”.

Het is goed om wat van deze martelaren te weten. We moeten echter oppassen dat ze niet vereerd worden op een onbijbelse wijze. Zij zouden ons zelf altijd wijzen op de Here Jezus Christus, die in het centrum van hun leven en sterven stond. Jammer dat in de loop van de kerkgeschiedenis in verschillende martelaarsakten de martelaren min of meer tot super-christenen werden verklaard, terwijl ook uit de herdenking van het sterven der martelaren de heiligen-verering is voortgekomen.

Ieder onzer weet ook van de grote tragiek die zich voordeed toen de kerk zelf zogenaamde ketters ging vervolgen, die toch als het er op aan kwam getrouwe volgelingen van de Here Jezus waren en trouw wilden blijven aan wat de Heilige Schrift openbaarde. En heel wat literatuur is er te vinden die spreekt over de vreselijke vervolging door de Inquisitie in de tijd van de Kerkhervorming.

Velen onzer hebben het vroeger nog op school geleerd dat Hendrik Voes en Johannes Esch de eersten waren die op 1 juli 1523 op de Brusselse markt werden verbrand omdat zij tot de Reformatie overgingen. Zij waren de eerste martelaren in de Reformatie-tijd in Europa. Luther dichtte, toen hij hoorde dat deze beide martelaren verbrand waren, het schone lied: „Ein neues Lied wir heben an”, en hij richtte een ontroerende „Brief aan de Christenen in Nederland” om hen te sterken in de strijd voor de goede zaak der Reformatie.

En dan volgen en anderen: Nicolaas Van Antwerpen wordt om zijn geloof verdrinken in 1524, en in hetzelfde jaar, vlak voor het kerstfeest, werd Hendrik van Zutphen met een hamer doodgeslagen. In 1525, op 15 september, werd Jan de Bakker van Woerden te 's-Gravenhage geworgd en daarna verbrand. Een paar jaar later (20 november 1527) stierf de eerste martelares der Hervorming, Wendelmoet Claesdochter van Monnikendam. Zij werd geworgd en verbrand op De Plaats te 's-Gravenhage. De geschiedenis van haar lijden is bewaard in een boekje getiteld: Ein wunderliche geschicht. In het materiaarsboek Het Offer des Heren, bewerkt door S. Cramer, is een aangrijpend lied op haar dood te vinden.

Als u de martelaarsboeken opslaat dan ziet u de ene naam na de andere. En dan niet te vergeten al degenen van wie geen beschrijving gegeven wordt. Er zijn in die tijd van de Inquisitie zeker in Noord- en Zuid-Nederland duizenden mannen en vrouwen om hun geloof de marteldood gestorven. Vooral door de Bloedraad van Alva liep het aantal hoog op. Hugo De Groot schatte het aantal tussen de jaren 1523 en 1597 op 100.000. Alleen in Antwerpen werden 3400 personen openlijk terechtgesteld. Velen werden aan langdurige verhoren onderworpen, waarbij het steeds ging over de leer waarin Luther en Calvijn afweken van de Rooms-Katholieke interpretatie der Schrift. Zij werden gepijnigd, gefolterd, opgesloten in vreselijke gevangenschappen, en telkens weer getreiterd omdat zij bijna allen van geen buigen wisten. Hun bloed was echt als een zaad der kerk.

J. VanHarmelen

PERSOVERZICHT

• Als afgevaardigde naar de synode ben ik deze week voor mijn persoverzicht aangewezen op de Grand Rapids Press en de Detroit News. Niet bepaald kranten die een ruime blik op de wereld hebben. Om buitenlands nieuws uit die kranten te krijgen is net zo moeilijk als het trekken van kiezels bij iemand die al jaren lang een vals gebit heeft gedragen. Het nieuws hier is meer in de aard van een politieagent die vroedvrouwdiensten heeft verleend, maar daar zult u wel niet geïnteresseerd in zijn.

• Wat u natuurlijk wel interesseert is dat de synode Ds. J. Eppinga van Grand Rapids tot president heeft gekozen. Prompt na die verkiezing kreeg Ds. Eppinga een keelaandoening en hij kan geen piep uitbrengen. Ds. Calvin Bolt van Holland, Mich. die tot vice-president verkozen was leidt nu de vergaderingen. Ds. Martin Geleynse van Montreal werd eerste scriba en Ds. Edward Knott van Rock Valley, Iowa werd tweede scriba.

• Ik heb geen tijd gehad om naar het nieuws op de T.V. te kijken en kan u dus weinig berichten van wat er in Canada gaande is. Ik weet natuurlijk dat afgelopen Maandag de conferentie van de premiers in Ottawa plaats had maar u weet beter hoe dat afgelopen is dan ik. Ik zit op tot vroeg in de morgen om aan mijn rapport voor de synode te werken.

• Het weinige nieuws dat ik van her en der bijeen heb kunnen krijgen tussen de bedrijven door zal ik hier voor u vermelden.

• Prime Minister Maayoshi Chira van Japan is onverwachts overleden. Zijn beleid

kenmerkte zich door het feit dat hij Amerikaans gezind was. Zijn opvolger zal benoemd worden door een nieuw te verkiezen parlement.

• In Iran is weer eens een complot ontdekt om Ayatollah Khomeini te verwijderen. Dat gebeurt daar zo ongeveer iedere maand geloof ik.

• President Carter probeerde de onderhandelingen tussen Egypte en Israël weer op gang te krijgen. Het is met die onderhandelingen als met mijn eerste auto. Als die stopte, en dat gebeurde vaak, was het ook een toer om 'm weer aan de gang te krijgen.

• De olie producerende landen hebben de prijs maar weer eens opgeslagen. Alleen Saudi Arabie wilde niet mee doen hetgeen reuze gelukkig is voor de Yankees want daar komt veel van hun olie vandaan. Ik vulde vanmiddag hier even mijn tank op en dat kostte me zegge en schrijve 35.2¢ per liter.

• De voormalige Amerikaanse Minister van Justitie Clark veroorzaakt hier nogal wat opspraak omdat hij zonder bevoegdheid in Iran is gaan praten en nu voorstelt dat Amerika verontschuldigen aan Iran aanbiedt in verband met politieke inmenging in dat land in het verleden.

• Onze geachte redakteur Keith Knight zit op de synode achter de perstafel en die zal u dus wel meer van de synode vertellen. Wat hij u waarschijnlijk niet zal vertellen is het harde lot van de dominees die tenminste voor tien dagen hun vrouw missen en tengevolge van het vele zitten blaren op het zittende deel krijgen. Daarom vertel ik u het maar.

Carl D. Tuyt

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Arie en Katrien

Arie Dof

7. Leve de Eenheid!

Met het warme en droge weer, dat we de laatste tijd zo ruimschoots genieten, gaan deuren en ramen dikwijls open. De schuifdeur naar onze tuin, die 's winters op slot zit, is met dit warme weer bijzonder populair. Het is een kleinigheid, om die deur achter je dicht

„Hij is morsdood,” zei ze bloeddorstig en haalde tussen duim en wijsvinger een platgeslagen mug van mijn gloeiende wang. „Nu kunnen we tensminste rustig slapen.”

Maar met mijn rust was het voorlopig uit. Ik lag na te denken over de droom,

walste en danste en disco-de, alsof er geen grenzen in lichaamsbeoefening waren; de ouderen vonden alles goed; de kerk vond ook alles goed en oefende geen tucht meer uit; de dominees lazen de Tien Geboden niet meer voor en hielden korte preken, waarin zo zowel de kool als de geit spaarden; hoewel de predikanten het niet toegaven, mocht men vermoeden, dat ze niet meer in de onfeilbaarheid van de Bijbel geloofden; de dames dongen ten onrechte naar de ambten in de kerk; de bioscopen konden van het kerkvolk wel bestaan; enzovoort, etcetera....

Volgens vriend Jacob hadden ze in zijn kerk deze verontruste lieden niet afgewezen of afgestoten. De gemeente stond zelfs bekend als zeer conservatief. Men gaf toe, dat het niet alles evangelische rozegleur en confessionele maneschijn was in de kerk vandaag en wekte de klagende broeders en zusters op, om mee te bidden en te werken, om het peil van de gemeente te verbeteren. Maar dit alles mocht niet baten. De dolerenden kwamen steeds minder in de kerk en gingen huis godsdienst oefeningen houden. Toen ze hierover vermaand werden, tartten ze de kerkeraad, om tucht op hen toe te passen. Toen de kerkeraad dit niet deed, kwamen ze met het verwijt, dat men met de tucht speelde. Vervolgens, toen men als groep zo'n tien gezinnen sterk was, liet men een geestverwante dominee van elders komen, die de beminde gelovigen niet alleen veel voor hun ziel gaf, maar ook de profetische moed had, om zijn tegenstanders — en het waren er velen — uit andere kerken op hun ziel te geven. Door deze reformator geïnspireerd besloot men tot afscheiding over te gaan en zichzelf als nieuwe groep de oude kerk te noemen, zijnde de enige, die de paden der vaders nog bewandelde. Inderdaad, een oud en treurig lied, een breuk die zichzelf wel zal repeteren totdat de goede Herder weerkomt.

Gelukkig was er ook goed nieuws. Met blijdschap hoorden we, dat de goede mensen in Quebec hadden besloten, om geen eigen filiaal op te richten, maar bij de rest van Canada te blijven. Dat doet je nieuwe-Canadese hart goed! Zo iets bevordert de eenheid in het land! Als het op kerkelijk gebied ook eens zo kon....

Met deze stichtelijke gedachte was ik in slaap gevallen. En toen kwam de droom: Er was grote beroering in onze kerkelijke gemeente. Niet minder dan vijftig gezinnen dreigden de kerk uit te stappen. In een gemeentevergadering kondigden ze aan, dat indien een ingrijpende reformatie niet binnen tien dagen plaats vond, ze binnen veertien dagen van de kerk af zouden gaan. —Waarom? vroeg de voorzitter. —Om toch! antwoordde de leider van de oppositie met veel overtuiging. En wat er toen gebeurde om de eenheid te redden, was gewoonweg fantastisch!

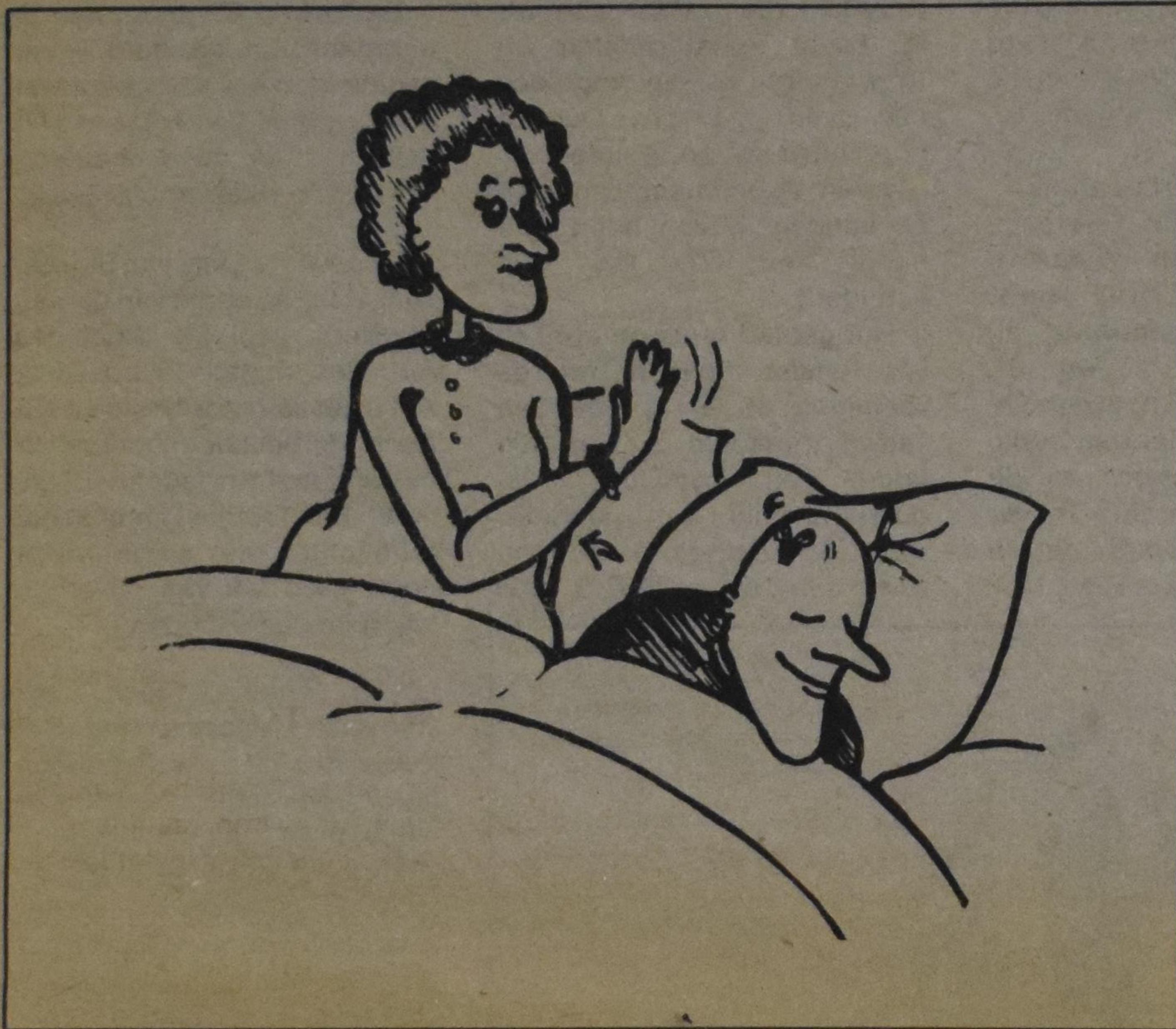
Men deed het net als in Quebec. Van alle kanten ging men de protesterende gelovigen smeken, om toch geen eigen filiaal te stichten. Van alle kanten beloofde men hun, dat men ernstig zou streven naar verbeteringen en reformatie. En het bleef niet bij woorden, maar het kwam tot originele daden, weer net als in Quebec. De kerkeraad huurde een reclamevliegtuig, dat boven de stad begon te cirkelen met kleurvolle banieren, waarop met grote letters stond geschreven „LEVE DE EENHEID” en „WE LOVE YOU AND WE NEED YOU.” Spoedig stonden de opstandige gemeenteleden met betraande ogen

naar de lucht te kijken.

Vervolgens organiseerde men een muzikale optocht. Met medewerking van het muziekcors van het Leger des Heils en de afdeling Trommels en Doedelsakken van een naburige high school trok de hele gemeente op, om de bezwaarden een serenade te brengen. Onder de indringende tonen van „Onward Christian Soldiers, Marching As to War,” een krijgshaftig lied, dat zeer geliefd is bij ons calvinistisch volkje, marcheerde men naar de woningen van de protesterende protestanten. Voorop liep de kerkeraad, onmiddellijk gevolgd door de Hollandse en de Engelse vrouwenvereniging. Achter hen marcheerden de vijf leden van de mannenvereniging. De jeugdverenigingen lieten zich ook niet onbetuigd. Zelfs de kerkelijke commissies, die niet gewend zijn zich snel te bewegen, marcheerden mee. Het werd een optocht van vele honderden, zingende „We are not divided, All one body we...” en zwaaiende met eenheid aanprijzende spandoeken, vlaggen en banieren, geschreven in de drie talen, die ons kerkvolk spreekt, Engels, Hollands en Fries.

De schare bracht een serenade bij alle vijftig gezinnen, die met scheuring hadden bedreigd. Deze, gans niet opgewassen tegen zoveel luidruchtig betoon van liefde en eenheid, sloten zich wenende bij de marcherende kerk aan. Zo bereikte men onder luid feestgedruis de kerk. De menigte stortte zich naar binnen en toen ieder gezeten was, beklommen de dominee en de oppositie-leider samen de preekstoel, drukten elkaar de hand en openden hun monden, om samen een duet te zingen....

„Beng!” een harde klap: Einde van een mug; einde van een schone droom....



te schuiven, maar Katrien vergeet dat soms. Zo ook gisteren. En de gevolgen bleven niet uit. Een aantal vliegen en muggen verschaften zich toegang tot onze gastvrije woning, en ik ging er met vliegenmepper achteraan. De binnengedrongen vliegen moesten een voor een het loodje leggen, maar de muggen ontsnapten de dodendans.

Nu weet ik tamelijk veel van de psychologie der muggen af. Muggen vangt men anders dan vliegen. Wanneer een mug het lef heeft, om binnen oogsafstand bij je langs te vliegen, is het raadzaam, om in de handen te klappen in de verwachting, dat de mug ertussen verpletterd wordt. Alle muggen hebben een afkeer van dit soort applaus. Daarom zal men nooit muggen aantreffen in een concertzaal. Wel in slaapkamers, waar men doorgaans niet veel applaus vindt.

Een jonge, taaie en uitgeslapen mug verschaften zich toegang tot onze slaapkamer gisteravond. Hoe handelt men in zo'n situatie, wanneer men in bed ligt, een insect luid hoort zoemen en elk moment een luchtaanval kan verwachten? Men ga vooral niet op jacht, maar blijf rustig (!) liggen. Als het monster nadert, niet bewegen! Laat het insect landen op voorhoofd, neus, oor of wang (de andere lichaamsdelen onder de dekens houden!), en wanneer het geland is en zich gereed maakt om te steken, dan toeslaan! Men diene zichzelf een harde klap toe op de plaats waar de landing heeft plaats gevonden. Dit is even pijnlijk en lijkt op een vorm van zelfkastijding, maar het gewenste resultaat is, dat de mug verpletterd en verbrijzeld wordt en weerloos aan wang of hoofd zit vastgeplakt.

Katrien had deze krijgslist van mij geleerd en paste die op haar wijze toe in de afgelopen nacht. Plotseling schoot ik klaar wakker van een harde klap, die ik op mijn linkerwang kreeg.

„Waar heb ik dat aan verdiend?” vroeg ik vertroond.

Katrien zat rechtop in bed met het licht aan vergenoegd op mij neer te zien.

waaruit ik wreed werd weggeroepen door de mep, die ik van mijn vrouw kreeg. En het was zo'n schone droom geweest, een droom over kerkelijke eenheid, een eucumenische idylle, zou mijn schoonzoon, de (letwat eigenwijze) dominee gezegd hebben, die zich graag lyrisch en ongewoon uitdrukt.

Het kan de aandachtige lezer bekend zijn, dat mijn nachtgezichten en dromen vele zijn. En ik hecht waarde aan dromen. Wie zegt, dat dromen bedrog zijn, komt bedrogen uit. Ze hebben wel degelijk wat te maken met de werkelijkheid. Zo ook de eenheidsdroom, die Katrien in het nachtelijk uur had weggemept.

We hadden bezoek gehad van oude vrienden uit Ontario, Jacob en Lies Oldebroek, die ondanks hun nederige naam goed in de kleren zaten en hun schappies op het droge hadden na met ijver en vlijt vele jaren goed geboerd te hebben. Nu wilden ze vrienden en verwanten in het weelderige westen wel eens weer zien, en Katrien en Arie stonden ook op het reisprogram. Ze hadden niet veel tijd, want 's avonds moesten ze nog naar Vancouver, maar toch tijd genoeg, om enkele aangename uren bij ons door te brengen en hollandse herinneringen op te halen.

Het gesprek kwam ook op het kerkelijk leven, en voor de zoveelste keer merkte ik duidelijk, dat er niet zoveel verschil is tussen onze kerken in de West en in de Oost. Overal heb je mooie en minder mooie ervaringen.

De Oldebroeks hadden iets heel vervelends meegemaakt: een scheuring, of beter een scheurtje, omdat er niet zo heel veel personen bij betrokken waren. Het verhaal kwam ons niet onbekend voor. We hebben hetzelfde lied al zo dikwijls gehoord; alleen de wijs is telkens anders. Een aantal bezorgde zielen in de gemeente van Oldebroek (Jacob Oldebroek wel te verstaan, niet de burgerlijke gemeente op de Veluwe in Holland) hadden reeds jaren lang geklaagd over de snelle achteruitgang in het kerkelijk leven: het kerkbezoek werd minder; de jeugd

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Langs de zuidelijke kust van de St. Lawrence

Een mooie autoreis door Frans Canada

door William Stewart

(Canadian Scene) — Als u een kijkje wilt nemen in een gebied waar de atmosfeer van het oude Quebec nog te vinden is, ga dan naar de omgeving ten noord oosten van Levis aan de zuidelijke kust van de St. Lawrence. Er komt wel wat meer industrie in dat gebied en er worden nu wel wat nieuwe huizen gebouwd, maar men heeft daar enorm veel van het oude Quebec bewaard en u zult het er erg naar uw zin hebben.

Ga bijvoorbeeld eerst naar het prachtige en fascinerende Quebec, de hoofdstad van de provincie, en rij vandaar via de „highway bridge” in de richting van de South Shore. De snelste route is dan via Highway No. 20, maar No. 132 is veel mooier.

Het is een uitstekend geplaveide weg die door kleine dorpjes leidt vlak bij de steeds breder wordende prachtige rivier.

Bij de noordoostelijke punt van het Island of Orleans, aan de toegang tot de haven van Quebec, wordt de St. Lawrence een rivier met zout water en de rivier staat hier onder de invloed van eb en vloed. Men kan soms zelfs de scheidelijns tussen zout en zoet water zien. Het effect van de getijden wordt tot aan Trois Rivières waargenomen.

Tijdens de Frans Koloniale dagen werden er veel watermolens gebouwd langs de rivieren die in de St. Lawrence uitmonden. In Beaumont, enkele kilometers van Levis, heeft men een korenmolen die oorspronkelijk in 1821 gebouwd

was, ongeveer 60 jaar na het einde van het Franse regiem, gerestaureerd. De molen werkt nog dagelijks en men kan er plaatselijk gemalen meel kopen en eveneens plaatselijk gebakken tarwebrood kopen.

Tussen Levis en Rivière-du-Loup kan men over een afstand van 200 km. ook nog molens vinden bij Cap St. Ignace, St. Jean-Port-Joli, St. Roch-des-Aulnaies en La Pocatière.

Bij Levis is de St. Lawrence minder dan een kilometer breed, maar de rivier wordt steeds breder naarmate hij dichterbij de Golf van St. Lawrence komt. Ongeveer 300 km. ten noordoosten van Levis, zijn de North Shore en de Laurentide Mountains te ver om vanaf de South Shore gezien te kunnen worden.

Een van Quebec's mooiste oude kerken vindt u in L'Islet-sur-Mer. Het staat aan Route 132, vroeger de belangrijkste weg, en vanaf het parkeerterrein van de kerk hebt u een prachtig gezicht op de rivier. Deze kerk die in 1768 gebouwd is, bevat kunstwerken uit twee andere kerken, voorbeelden van typisch Quebec houtsnijwerk, en gouden en zilveren Avondmaals schalen en kannen. Boven het altaar hangt een 200 jaar oud schilderij.

Het gebied in de omstreken van L'Islet behoort tot de zeelieden en er is ook een zeevaartmuseum in een 100 jaar oud gebouw dat oorspronkelijk een klooster was. St. Jean-Port-Joli, een paar minuten voorbij L'Islet

geniet grote bekendheid vanwege het prachtige hout-snijwerk dat men hier maakt. Overal langs de weg vindt u winkeltjes waar deze kunstwerken worden verkocht.

De kerk in St. Jean, aan de noordkant van het dorp, is een van de mooiste kerkgebouwen in de omtrek. De kerk is in 1779 gebouwd en bevat houtsnijwerk uit de 18de en 19de eeuw.

Ongeveer 20 km. van St. Jean kunt u, in een bocht van de weg, de kerk van St. Roch-des-Aulnaies vinden. Er boven op ziet u het vergulde beeld van St. Roch, de beschermheilige van het dorp met zijn legendarische hond. Een familie van bekende fabrikanten van spinnewielen heeft deze tak van nijverheid hier gaande gehouden.

Van hier rijden we zuidwaarts en arriveren dan 40 km. verder bij Lake Pohenegamook, het meer waarin zich volgens de legenden geheimzinnige monsters bevinden, die sinds de vorige eeuw nu en dan waargenomen worden als hun enorme bultige uitsteeksels zichtbaar zijn. De dorpingen in Escourt aan het meer houden er echter niet van als nieuwsgierige vreemdelingen hier komen om te proberen hun geheim op te lossen.

Rivière-du-Loup, dat 15 minuten van St. Alexandre af ligt, is een van de belangrijkste plaatsen aan de South Shore. De rivier waarnaar deze plaats is genoemd loopt hier door heuvelachtig land, en stort zich dan 30 meter naar beneden voordat de rivier uitmondt in de St. Lawrence.

In het begin van de 18de eeuw deed de mond van deze kleine rivier dienst als haven voor schepen die hier hout kwamen laden. Later werden er in deze buurt veel houten zeilschepen gebouwd. Tegen het einde van de 19de eeuw was Rivière-du-Loup het oostelijke eindpunt van een belangrijke spoorlijn die aan de westelijke kant begon bij Sarnia in Ontario. Er zijn thans plannen voor een zeehaven bij Gros-Cacouna, niet ver hier vandaan.

Op dit punt kan de toerist besluiten zuidwaarts te keren, New Brunswick in, hij kan verder rijden in noordoostelijke richting naar de spectaculaire Gaspé, of hij kan de noordelijke oever van de St. Lawrence gaan verkennen. Die oever kan hij bereiken — een afstand van 25 km. — via een van de veerboten die dagelijks op verschillende tijden de overtocht maken.



Ontario Welcome House wordt verplaatst.

Naar 454 University Avenue, op de zuidwest hoek van Dundas en University op maandag 9 juni.

Ontario Welcome House is een ontvangst centrum voor nieuwkomers in Metro Toronto. Het informatie centrum omvat:

- ☐ hulp bij het invullen van formulieren op het gebied van maatschappij en gezondheid
- ☐ orientatie betreffende wonen, werkgelegenheid en schoolopleiding in Ontario
- ☐ hulp bij het samenstellen van een resume voor werkgelegenheid
- ☐ hulp bij het vinden van gemeentelijke en overheidsinstanties.

Raadsliden van Ontario Welcome House spreken 16 talen.

Behalve Engels en Frans spreken ze Arabisch, Chinees, Tsjechisch, Duits, Grieks, Italiaans, Hongaars, Spaans, Portugees, Roemeens, Russisch, Servisch-Kroatisch, Vietnamees en Laotiaans.

Engels als een tweede taal.

Ontario Welcome House biedt een „English as a Second Language” programma. De Language School heeft een kinderopas voor

de kinderen van de studenten en ook aan de kinderen wordt Engels geleerd.

Dit programma begint 11 juni. Vertaaldienst.

Ontario Welcome House voorziet in een vertaaldienst als u documenten hebt betreffende beroep of opleiding die in t' Engels vertaald moeten worden.

Services van Ontario Welcome House.

De telefoonnummers van Ontario Welcome House services zijn: Informatiedienst 965-3021, Language School 965-2365, Kinderoppas 965-9923, Multilingual sectie en Vertaalbureau 965-1458.

We zijn daar — tot uw dienst.



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THANKS

BOOT: We like to thank our children, grandchildren, family and friends for all the congratulations, flowers, cards and donations for our Ebenezer Home, received with our 50th Wedding Anniversary, and above all, our heavenly Father for his constant care all these years.
Mr. and Mrs. A. Boot,
#62-33433 Marshall Rd., Abbotsford, BC V2S 1K8.

SMEENK: We wish to express our sincere thanks to our children, grandchildren, relatives and friends, who made the day of our 30th Wedding Anniversary such an unforgettable and happy occasion. Also our thanks for the many cards, and other tokens of kindness received. Above all, we thank the Lord for the many blessings received during all those years.
Mr. and Mrs. Henry Smeenk,
St. Catharines, ON.

VAN DONKERSGOED: We wish to say thank you to our children, grandchildren, relatives and friends who helped us celebrate our 55th Wedding Anniversary. Thanks for the best wishes, cards, flowers and gifts. Above all, we thank God for his many blessings received and his protecting care through all these years.
Gerrit and Lubberta Van Donkersgoed,
Drayton, Ont.

BIRTHS

DEBOER: John and Louise thank God for the precious gift of their second child, DARRYL JAMES, born on June 3, 1980. He is a new brother for Jason. Fourth grandchild for Mr. and Mrs. Klaas DeBoer of Desboro, ninth grandchild for Mr. and Mrs. Jacob Batterink of Woodstock and eleventh great-grandchild for Mrs. Jenny DeBoer of Sarnia.
Home address: 2036 8th Avenue East, Owen Sound, ON N4K 3C6.

PENNINGS: With great joy and thankfulness, we thank God, our creator, for the safe arrival and for entrusting to our care, a daughter, JULIE ANN, born on June 1, 1980. Parents: Bill (J.W.) and Nancy Pennings (nee Lammers). A new baby sister for Tammy Lynn and Heidi Joy. 4th grandchild for Mr. and Mrs. J.W. Pennings, 1613 Scott St., London, ON. 3rd grandchild for Mr. and Mrs. D. Lammers, P.O. Box 47, Drayton, ON.
56 D'Arcy Place, Kitchener, ON N2E 1B8.

KLINGENBERG: With thankfulness to God, the creator of life, we, Garry and Ruth, are happy to announce that God has entrusted to our care, another healthy child, a son, JONATHAN HARRY. He was born on May 31, 1980. A little brother for Rebecca. He is the fourth grandchild for Mr. and Mrs. R. Elema, Salford and second grandchild for Mr. and Mrs. J.H. Klingenberg, Thamesford.
57 Adelaide St. South, London, ON.

BIRTHS

SCHIPPER: With great joy and thankfulness to God, the creator and giver of life, for making all things well, Harry and Grace wish to announce the safe arrival of our first child, a dear little daughter, ERICA DIANE. She was born on May 21, 1980. Erica is the 1st grandchild for Mr. and Mrs. Henry Schipper of Aylmer, ON and 4th grandchild for Mr. and Mrs. John Grevers of Tavistock, ON.
R.R.#1, Eden, ON N0J 1H0.

SCHOLTEN: Jack and Theresa thankfully announce the safe arrival of their fourth daughter, PATRICIA LEE, born on May 29, 1980. She is a sister for Lisa, Tracy and Lori. Happy grandparents are Mr. and Mrs. Bert Van Gyssel and Mr. and Mrs. Jacob Scholten.
Box 122, Moorefield, ON.

TENYENHUIS: Elzo and Marijke joyfully announce the birth of a daughter, JEANNETTE RUTH, on May 25, 1980. Jeannette is the 17th grandchild for Mr. and Mrs. E. Tenyenhuis, of Nova Scotia, and first grandchild for Mr. and Mrs. P. Plaisier, of Saudi Arabia. A great-grandchild for Mrs. De Lange-Horlings, of Emmen, and first great-grandchild for Mrs. Plaisier - v. Noort and Mrs. Tulp-Dijkstra, of Ede, The Netherlands.
19 Heather Ave., Guelph, ON N1G 1P2.

ENGAGEMENTS

EDWARDS-ELZINGA: Mr. and Mrs. John Elzinga, Dundas, ON, are pleased to announce the engagement of their son, EDWARD JOHN to NANCY LOUISE EDWARDS, daughter of Dr. and Mrs. R. Edwards, Milton, ON, on May 10, 1980.

MARRIAGES

BEIMERS-NAGTEGAAL: Mr. and Mrs. Andrew Beimers of Richmond, BC are happy to announce the forthcoming wedding of their daughter, SOPHIA to MICHAEL, son of Mr. and Mrs. Jack Nagtegaal of Langley, BC. The wedding ceremony will take place, D.V., on July 26, 1980, at 5 p.m. in the First Chr. Ref. Church of New Westminster, with Rev. H. Van Andel officiating.
Future address: 19965-75A Ave., Langley, BC V3A 4P7.

BRAAK-BANDSTRA: With thankfulness to God, who reigns over all things so marvelously, Mr. and Mrs. H. Braak of Lethbridge, AB and Mr. and Mrs. J. Bandstra of Smithers, BC, would like to announce the marriage of their children, BETTY and MARK. The Lord willing, the ceremony will take place on Saturday, July 26, 1980, at 2:30 p.m., in the First Chr. Ref. Church of Lethbridge, AB. Rev. J. Tuininga officiating.
Future address: Box 188, Smithers, BC.

BUIKEMA-DE HOOP: Mr. and Mrs. K. Buikeema of Oakville and Mr. and Mrs. A. De Hoop of Brampton, are pleased to announce that INGRID and ARNIE were led to each other and plan to begin their married life with the Lord, on Saturday, June 21, 1980, D.V., at 3:00 p.m. in the Immanuel Christian Reformed Church, Brampton, ON. Rev. Morris Greidanus officiating.
Future address: 13 Horwood Dr., Brampton, ON L6X 2B9.

BURKE-VISSER: Mr. and Mrs. Bartholomew C. Burke and Mr. and Mrs. Jan Visser of Chicago, Ill., are happy to announce the forthcoming marriage of their children, MARGARET MARIA and HAROLD. The ceremony will take place, the Lord willing, July 5, 1980 at 2 p.m., at 219 Cayuga Ave., Elmhurst, Ill., Rev. W. Leys officiating.
Future address: 17 Hillside Ave., Apt. #2, Hillside, Ill., U.S.A. 60162.

MARRIAGES

FEDDEMA-DE ROO: Mr. and Mrs. Peter Feddema and Mr. and Mrs. Jack De Roo, are pleased to announce the forthcoming wedding of their children, EDNA and CASE. The ceremony will take place, D.V., on Saturday, June 21, 1980, at 4 p.m., in the Rehoboth Chr. Ref. Church, Scugog St., Bowmanville, ON. Rev. A. De Jager officiating.
Future address: R.R.#4, Kelowna, BC V1Y 7R3.

HEERINGA-DENGERINK: EVELYN HEERINGA and RODNEY DENGELINK happily announce their forthcoming marriage. Vows will be exchanged on July 5, 1980, D.V., at Fruitland Chr. Ref. Church, Fruitland, ON, at 4 p.m. Rev. P. Nicolai officiating. Thankful parents are Mr. and Mrs. J.W. Heeringa of Stoney Creek, ON and Mr. and Mrs. H.W. Dengerink of Denver, CO.
Future address: 10 Kensington Rd., Apt. #107, Bramalea, ON.

JAGER-INNES: "Teach me thy way O Lord, that I may walk in thy truth; unite my heart to fear thy name." Believing that marriage cannot begin without God, Mr. and Mrs. W.H. Jager of Beaconsfield, PQ are happy to announce the forthcoming marriage of their daughter, CORA to RODNEY, son of Mr. and Mrs. W. A. Innes of London, ON. This exchange of vows will take place, D.V., on Saturday, July 5, 1980, at 4:00 p.m., in the Ambassador Community Church of Windsor, ON, with Rev. P.C. Hogeterp officiating.
Future address: 3655 Sandwich St. W., Apt. #207, Windsor, ON N9C 1B8.

KRANENBURG-BRONSVELD: Rev. and Mrs. Peter Kranenburg of Rexdale, are pleased to announce the forthcoming marriage of their daughter, ELIZABETH to ROBERT BRONSVELD, son of Rev. and Mrs. Cornelis Bronsveld of Listowel. Wedding to take place, the Lord willing, on Friday, July 11, 1980, at 6 p.m. at the Second Chr. Ref. Church, Albion Rd., Toronto. Rev. P. Kranenburg officiating.
Future address: 74 Archdeken Dr., Brampton, ON L6V 1Y6.

LAUTENBACH-STRUYK: Mr. and Mrs. Melvin Lautenbach of St. Catharines, ON, and Mr. and Mrs. Harry Struyk of Grimsby, ON, are happy to announce the forthcoming marriage of their children, MARY and ARIE. The wedding ceremony will take place, the Lord willing, on Saturday, June 28, 1980 at 2:30 p.m., in the Mountainview Chr. Ref. Church, Grimsby, ON. Rev. H. Vander Plaats officiating.
Future address: 41 Rykert St., Westpark Gardens, Apt. #412, St. Catharines, ON L2S 3A4.

PRINS-BERKENPAS: "Hallelujah — thank you Lord, how good you are, your love for us continues on forever" (Psalm 106: 1 & 2). Mr. and Mrs. Jake Prins and Mr. and Mrs. Gerrit Berkenpas, are pleased to announce the marriage of their children, DOREEN to PIET. The Lord willing, they will be united in Christ, on Friday, July 18, 1980. The ceremony will take place at 2:00 p.m., in the Chr. Ref. Church, 5704-15th Avenue, Lacombe, AB. Pastor P. Sluys officiating.
Future address: 7254 Salisbury Ave., Burnaby, BC V5E 3A2.

REITSMA-MC EWEN: Mr. and Mrs. Jack Reitsma of Smithers, BC and Mr. and Mrs. Harry Mc Ewen of Fredericton, NB, are happy to announce the marriage of their children, LEONA and DELMONT. The wedding will take place, D.V., July 18, 1980 at 7:30 p.m., in the Chr. Ref. Church of Smithers, BC. Rev. S. Pastine officiating.
Future address: Box 3075, Smithers, BC.

MARRIAGES

SCHILSTRA-RINTJEMA: Mr. and Mrs. Diedert Schilstra of R.R.#2, St. Anns, are happy to announce the forthcoming marriage of their daughter, CHRISTINE to JACK, son of Mr. and Mrs. John Rintjema of Smithville. This joyful occasion will take place, D.V., on Friday, June 27, 1980, at 7:00 p.m., in the Chr. Ref. Church of Smithville. Rev. P. Ravensbergen officiating.
Future address: Windsor, ON.

SIKKENS-DAM: Mr. and Mrs. Koert Sikkens and Mr. and Mrs. Clarence Dam are happy to announce the marriage of their children, JOANNE and LOUIE. The ceremony will take place, D.V., on Saturday, June 21, 1980, at 3:00 p.m. at the Riverside Chr. Ref. Church, Wellandport, ON. Rev. H. Katerberg officiating.
Future address: 1132 Maple Ave., Fenwick, ON L0S 1C0.

SMIT-ZWAAGSTRA: Mr. and Mrs. Gerrit Smit of St. Ann's, are pleased to announce the forthcoming marriage of their daughter, LINDA to JOHN, son of Mr. and Mrs. Pete Zwaagstra of Smithville. The ceremony will take place, the Lord willing, on July 5, 1980, at 1:30 p.m. in the Chr. Ref. Church of Smithville, ON. Rev. P. Ravensbergen officiating.
Future address: 16 Rd., R.R.#1, St. Ann's, ON L0R 1Y0.

SNYDER-VANDER GAAST: Mr. and Mrs. Klaas Snyder of Oshawa, ON are pleased to announce the forthcoming marriage of their daughter, HILDA to GELF VANDER GAAST, son of Mrs. Corrie Vander Gaast and the late Mr. Gerrit Vander Gaast of Bowmanville, ON. Wedding to take place, D.V., June 28, 1980, at 3 p.m., at Zion Chr. Ref. Church, Adelaide and Central Park, Oshawa, ON. Rev. P. De Haan officiating.
Future address: R.R.#6, Bowmanville, ON L1C 3K7.

STRYKER-VANDER STERRE: Mr. and Mrs. Ralph Stryker have the honour of announcing the marriage of their daughter, HENRIETTA to FREDERIK A. VANDER STERRE, on Friday, June 20, 1980, at the Chr. Ref. Church, Clinton, ON.
Future address: 175 Maple St., Box 1303, Clinton, ON N0M 1L0.

VANDALEN-DOUGLAS: Mr. and Mrs. Alex Vandalen of Burnaby, BC, are happy to announce the forthcoming marriage of their eldest daughter, DAPHNE DIANE to DANIEL DAVID, son of Mr. and Mrs. Walter Douglas of Mississauga, ON. The wedding will take place, D.V., Friday, June 27, 1980 at 7:30 p.m., in the First Chr. Ref. Church of New Westminster, BC. Rev. Calvin Chambers of Agape Fellowship, officiating.

VANDERVEEN-BAKKER: Mr. and Mrs. Andrew Vanderveen and Mr. and Mrs. William Bakker are happy to announce the marriage of their children, DIANE and RALPH. The wedding ceremony will take place, the Lord willing, on Saturday, July 5, 1980, at 3:30 p.m., in the Bethel Chr. Ref. Church (Richards Memorial United), London, ON.
Future address: 595 Proudfoot Lane, Apt. #317, London, ON N6H 4S1.

VANDER VEEN-VANDEN BERG: Mr. and Mrs. Jelle Vander Veen are pleased to announce the marriage of their daughter, WYNNE FREDa to CASE WILLIAM VANDEN BERG, son of Mr. and Mrs. Kryn Vanden Berg, on Friday, June 20, 1980, at 7:00 p.m., the Lord willing, in the York Chr. Ref. Church. Rev. P. Stel officiating.
Future address: 134 Grand St., Brantford, ON N3R 4B7.

MARRIAGES

VISSCHER-DUIKER: Mr. and Mrs. Jacob G. Visscher are happy to announce the forthcoming marriage of their daughter, JOANNE ALICE to CHRISTIAAN JOHANNES, son of Mr. and Mrs. Christiaan Duiker. The wedding ceremony will take place, D.V., on Friday, June 27, 1980, at 7:00 p.m., in the Chr. Ref. Church, Drayton, ON. Rev. John Zantling officiating.
Future address: 46 Emma St., Apt. #208, Guelph, ON N1E 1T6.

WIERENGA-WILPSTRA: Believing the Lord has brought them together, Mr. and Mrs. Harry Wierenga of Sarnia, ON, and Mr. and Mrs. Henry Wilpstra of Wyoming, ON, are happy to announce the forthcoming marriage of their children, JANET and PAUL. This celebration of love will take place, the Lord willing, on Saturday, June 28, 1980, at 4:00 p.m., at the Redeemer Chr. Ref. Church, 770 Lakeshore Rd., Sarnia, ON. Rev. W. Renkema officiating.
Future address: Post Office Box 241, Wyoming, ON.

WILTING-VAN KAMPEN: It is with joy that Mr. and Mrs. Aike Wilting, R.R.#2, Cornwall, PE, announce the forthcoming marriage of their daughter, LINDA YVONNE to CHARLES HENDRIK, son of Mr. and Mrs. G.H. Van Kampen, Charlottetown, PE. The ceremony will take place, the Lord willing, Saturday, July 26, 1980 at 4:00 p.m., Charlottetown Chr. Ref. Church, Charlottetown, PE. Rev. John Visser officiating.
Future address: Simcoe, ON.

ANNIVERSARIES

With joy and thankfulness to God, we announce the 45th Wedding Anniversary of our parents, grandparents and great-grandparents,

HENRY and GRACE DUIMERING
(nee Wiebenga)

on June 27, 1980.
Herman & Janet Stryker; John, Keith & Joanne Harkes; Lewis — Calgary, Richard, Roger, Ingrid — Clinton, ON
Simon & Rita Frankruiter; Richard, Robert, Carl, Colin — Barrie, ON
Bill & Louise Duimering; Brenda, Paul, Sharon, David, Stephen, Melissa — Guelph, ON
Martin & Grace Duimering; Arlene, Christine, Douglas, Jeffrey — Moorefield, ON
Harry Duimering — Guelph, ON
Home address: P.O., Drayton, ON.

1955 June 14 1980
Wedding text: Psalm 127: 1(a): "Unless the Lord builds the house, those who build labour in vain."
LOUIS and HENNIE
VANRAMSHORST
(nee Tempelman)

With thankfulness to our God, we are grateful that we may announce the 25th Wedding Anniversary of our parents.
With love from their children and grandchildren:
Bert
Fred & Alice Cramer; Carolyn, David
Henry & Joanne (engaged)
Eddy
Evelyn
An open house will be held on Friday, June 20, at 8:00 p.m. at the Fellowship Hall, First Chr. Ref. Church, R.R.#5, Thunder Bay, ON.
Home address: R.R.#5, Thunder Bay, ON. Phone: 807-939-2036.

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Classified Advertising

ANNIVERSARIES

Noordwijk Mississauga
1955 1980

Psalm 121: 5a

On July 15, 1980, the Lord willing, we hope to celebrate with our parents,

MICHAEL and JACQUELINE
VAN WIJK (nee Juch)

their 25th Anniversary.

Jacky-Ann
Mary-Ann & George
Betty-Ann
Michael

Open house on Friday, July 11, 1980, from 7 - 9 p.m., at home, 1557 Lochlin Trail, Mississauga, ON L5G 3V6.

OBITUARIES

On Sunday, June 1, 1980, the Lord took unto himself,

HARM GROOT

May the Lord comfort and sustain our member, Mrs. Janet Groot and family.

"He will wipe every tear from their eyes and death shall be no more" (Rev. 21:4).

Bible Society of the First. Chr. Ref. Church, Barrie, ON.

On Sunday, May 25, 1980, in his infinite wisdom, the Lord took unto himself, after a brief illness, our beloved daughter-in-law, sister-in-law and aunt,

TRINA JOY HUISMAN

at the age of 30.

Dear wife of Henry Huisman, and mother of Robert, Willie and Karen. Mr. & Mrs. J. Huisman, Sr. — Abbotsford, BC

Mr. & Mrs. J. Huisman — Abbotsford, BC

Mr. and Mrs. C.A. vander Ende — Surrey, BC

Mr. & Mrs. A. Bosma — Lethbridge, AB

Mr. & Mrs. A. H. Huisman — Alder-grove, BC

nieces and nephews.

648 Queensland Dr., S.E., Calgary, AB.

Toronto, Ontario

On June 10, 1980, the Lord took unto himself, our dearly loved son,

MICHAEL JAMES JONKER

at the tender age of 10. We are much comforted in the knowledge that he is with God in perfect peace and that his life long struggle is over.

Roland & Coby Jonker, and his brother David.

The Lord took home to be with him forever, our dear 10-year-old grandson, nephew and cousin,

MICHAEL JAMES JONKER

We thank God for having him those years and for giving his parents, Coby and Roland and brother David, the strength and love to devote so much of their time to make Michael's life as happy as possible. He was a bright and creative boy and his long illness kept us as family, close together.

Grandpa and Grandma Staring — Havelock

Nelly & Ceus Westerhoff; Melinda, Kendrick, Jennifer, Trevor — Fenwick

Willemien & Dick TerVrugt; Raquelle, Julie, Richard — London

Ann & Ken Evans; Kristin, Kathleen — Mansfield

Hymn 386: 3

June 7, 1980.

At his time, the Lord called home on June 5, 1980, a dear friend and the oldest member of the Ladies' Society "Maranatha,"

MRS. CORNELIA DEVLIEGER

at the age of 87 years.

"And when I go and prepare a place for you, I will come again and will take you to myself, that where I am, you may be also" (John 14:3).
Ottawa, ON.

OBITUARIES

On June 5, 1980, it pleased the Lord to take to his eternal home, our beloved father,

DERKJAN EENINK

at the age of 81.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple" (Psalm 27:4).

Beloved husband of Hermina Hendrika Eenink — The Netherlands

Father of:

Bill & Sherry Eenink — Chatham
Bill & Diane Klyn-Hesselink — Owen Sound

13 other children in The Netherlands, as well as 66 grandchildren and 10 great-grandchildren.

On June 10, 1980, our Lord suddenly called home, to be with him, my dear husband, our dear father and grandfather,

ROELOF DEGROOT

at the age of 82 years. Born in Kampen, The Netherlands, he resided in the Hague until 1952 and since then in Scarborough, Toronto, Clarkson and Guelph, ON.

Psalm 68:10: "Let God be praised... To us he grants eternal life, and saves from desolation. This God is our salvation."

A.J. de Groot-Heiting — Guelph, ON
Bill & Hannie Huiskamp — Guelph, ON

Ralph & Ricky de Groot — Ottawa, ON

and 8 grandchildren.

R.R.#6, Guelph, ON N1H 6J3.

On Friday, June 6, 1980, our dear wife and mother, daughter, sister, daughter-and sister-in-law,

GERRY VAN ANDEL

went to be with her Lord and Saviour. Her greatest wish to be a witness for her Jesus, has been fulfilled, when he allowed her to show a steadfastness in faith during her illness.

"The joy of the Lord is my strength." She died in her 47th year.

Andy van Aniel

Fred van Aniel & Joanne Currie

Dee van Aniel

Mrs. Christina van Leeuwen — Gorum, The Netherlands

Mrs. Maria van Aniel — Sleeuwijk, The Netherlands

Brother, brothers- and sisters-in-law — The Netherlands

"The Lord is my shepherd, I shall not want" (Psalm 23:1).

On Friday, May 30, 1980, after a short illness, the Lord in his wisdom took home our beloved husband, father and grandfather,

MR. ALBERT VANBENTHEM

at the age of 48. Beloved husband of Nelly Van Benthem (nee DeKleer).

Dear father of:

Evert & Alison Van Benthem — Ottawa

Wesley & Margaret Beimers — Renfrew

Henk & Alida Herweyer — Orleans

At home:

Jim, Albert, Andrew, Chris

Dear grandfather of:

Amanda, Nancy, Joey Van Benthem

William Albert, Andrew Beimers

Funeral services conducted on June 2, 1980 by Rev. G. Ringnald in the Calvary Chr. Ref. Church of Ottawa East. Interment took place at North Russell Cemetery. Donations were accepted for the Canadian Cancer Society.

Box 555, R.R.#6, Ottawa, ON K1G 3N4.

OBITUARIES

After a lengthy and caring life, the Lord took home on May 29, 1980, our beloved mother, grandmother and great-grandmother,

PIETJE MELLEGER
(nee van Tol)

in her 87th year. Widow of Antoon Cornelis Mellegers since 1959.

Henk & Bep Mellegers — Bolton, ON

Peter & Willy Mellegers — Windsor, ON

Sjaan Mellegers-Blaak — Vlaardingen, Holland

Cor & Nel Mellegers — Eindhoven, Holland

Dicky Young-Mellegers — Toronto, ON

Jurrien and Jo Korpershoek — Rexdale, ON

Nel & Art Korpel — Beeton, ON

Jim & Ina Mellegers — Rexdale, ON

23 grandchildren and 6 great-grandchildren.

The funeral took place, June 2, 1980, from the Bejaardenhuis „De Wetering," Vlaardingen, Holland.

Dr. H.J. Kouwenhoven officiated

After a lengthy illness, on June 5, 1980, the Lord of life took unto himself our dear mother, grandmother and great-grandmother,

CORNELIA NEELTJE de VLEGER

at the age of 87 years. Widow since 1945 of Jacob de Vlieger.

Her children:

Sam & Catrien — Zierikzee, Hol.

Corry & Johan Tangeman — Haamstede, Hol.

Co & Cor v.d. Westen — Ipswich, Australia

Miep & Bouke Berrevoets — Terneuzen, Hol.

Jan & Ge — Groningen, Hol.

Kathy & Ken Currie — Ottawa, ON

Gary & Margaret — Rocky Mountain House, AB

Don & Barbara — Regina, SA

23 grandchildren and 12 great-grandchildren.

"The eternal God is thy refuge... and underneath are the everlasting arms" (Deut. 33:27a).

The funeral service was held on June 7, 1980, in the Calvin Chr. Ref. Church, Ottawa, with Rev. J. Quartel officiating.

"So then there remains a Sabbath rest for the people of God, for whoever enters God's rest also rests from his labours as God did from his" (Heb. 4:9, 10).

On June 9, 1980, our Lord took home his two children,

GARY HONIG

and

EDCAPPON

in a boating incident.

We, the Willowdale Young People's Society, grieve their loss. However, we praise God for the grace which he has revealed in the strength that the families show. We also praise God for the grace he has shown in Gary's and Ed's lifetime; Ed for his zest for life which poured over into the life of others; and Gary, for his compassionate understanding that he showed for others.

Although we have questions, we have grown close to Christ and to each other as a result of their lives and deaths.

The Willowdale Young People.

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Jan Vander Woerd

member of the Board of Directors

75 Hunter St., E.

Hamilton, Ontario L8N 1M4

Or call him at:

(416) 525-3786

The Young Calvinist Federation

will have a staff opening on

September 2, 1980

for a

Program Editor

This is a challenging position for someone with several years experience in the development and editing of educational materials for older teens and young adults.

A complete job description is available on request.

Send application and resume to:

Robert S. Hough, Director

Young Calvinist Federation

Box 7244

Grand Rapids, Mich. 49510

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Classified Advertising

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Bachelor farmer in his forties, living in Southern Ontario, likes to meet and correspond with a Christian lady. Please write to: Box #4525, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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Good farming and business opportunities in Ponoka. Contact: Ponoka Christian Reformed people who wish to establish a new CR church in Ponoka. Phone: (403) 783-2111 or (403) 783-2805.

PULPIT SUPPLY

BLOOMFIELD: Bloomfield Christian Reformed Church is looking for pulpit supply for their 9:30 a.m. and 7:30 p.m. services on Sundays, **July 20 and 27.** Ministers vacationing in the Quinte area and willing to preach in our church on one or both Sundays are invited to contact the clerk: Henry Hoekstra, R.R.#8, Picton, ON or call: 613-476-5164.

HAMILTON: The Mount Hamilton Chr. Ref. Church is in need of pulpit supply during the months of **June, July and August.** If you can help, please contact: the clerk, Mr. Sam Buma, 926 West 5th St., Hamilton, Ont. L9C 3R7, or telephone: 416-383-7183.

KENTVILLE, NS: Pastors vacationing in the Annapolis Valley, NS, and who would like to help us out by preaching on **July 13, 20, 27 and/or August 3,** please call: (902) 582-3836, or write: Hank Bosveld, P.O. Box 13, Canning, NS B0P 1H0.

RENFREW: Vacationing ministers: If you are in the province of Ontario during **July or August** and would like to preach, please contact: The Hebron Christian Reformed Church of Renfrew, c/o Henry Schuler, R.R.#5, Renfrew, Ont. K7V 3Z8.

WANTED: married man, experienced with cows and machinery for a dairy farm to share herd responsibilities. Start immediately. Home provided. Call: (604) 832-6815, collect, or write: Waby Brook Farm, R.R.#1, Enderby, B.C. V0E 1V0.

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Calvin graduate pursuing McMaster's MBA requires (furnished) apartment or house to share with preferably non-smoking Christian students as of mid-August. Contact: Selwyn Uittenbosch, 147 Fairview, D.D.O. Montreal, Quebec. H9A 1V5, (514)-684-0345.

TEACHERS NEEDED

THUNDER BAY: The Thunder Bay Christian School is in need of a **Teaching Principal** for the 1980-81 school year. Please send applications to: Chris J. Grootenboer, secr., R.R.#1, Murrillo, ON P0T 2G0. Telephone: 807-935-2778.

GRANDE PRAIRIE: The Grande Prairie and District Christian School requires an **elementary grades teacher** to fill a vacant position for the new term. This is an extremely challenging position, and preference will be given to a teacher with at least one year of experience after graduation. Applications can be sent to: John Zylstra, Box 191, Sexsmith, AB T0H 3C0. Phone: 568-4104.

ANNOUNCEMENT

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Presbyterian church in America seeks union

The forthcoming General Assembly of the Presbyterian Church in America will be asked to approve a letter drafted by its Committee on Inter-Church Relations that the denomination invite three other Presbyterian Churches to take steps toward eventual union. The three addressees are: the Reformed Presbyterian Church, Evangelical Synod; the Reformed Presbyterian Church of North America; and the Orthodox Presbyterian Church.

One rationale for the proposed action is the common adherence to the inerrancy of Scripture, the system of doctrine contained in the Westminster Confession of Faith and Catechisms, and the doctrine of the purity of the visible church. A further proposed basis for union is the Book Of Church Order of the Presb. Church in America.

Pentecostals occupy embassy basement

NORTHFIELD, Minn. (EP) — For 21 months, seven Soviet Pentecostals have been living in the basement of the United States embassy in Moscow. Recently they were visited by a professor and a student from St. Olaf College here who ar-

gued their way past embassy officials to see the religious dissidents.

The Pentecostals took up residence at the embassy on June 27, 1978, when they struggled past Soviet guards at the gates. Peter and Augustina

Vashchenko and three of their daughters and Maria Chmyk-

halov and her son Timofei hope to get help emigrating.

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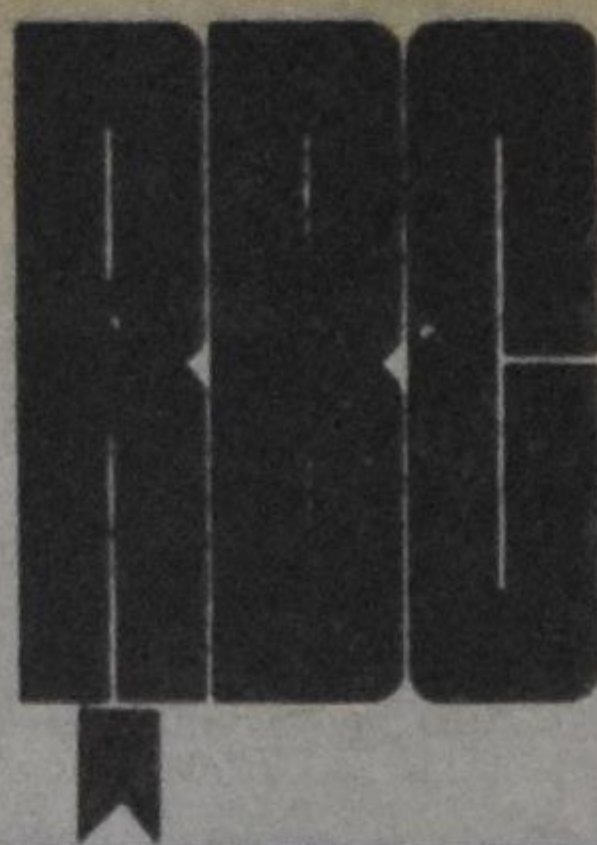
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AUGUST INSTITUTE

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42nd ACADEMIC YEAR, 1980-81

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EVENTS

Presbyterian district body 'expels' its largest church

DENVER (EP) — The largest church in the Denver Presbytery (district) has been removed from the presbytery and from the United Presbyterian Church because the congregation refused to go along with rules of the denomination. The presbytery, meeting in special session here, voted to "dissolve" its relationship with Faith Presbyterian Church. With 3,400 members, the church is the largest in the presbytery and the second largest Presbyterian Church in the state.

Faith was the third church removed by the presbytery since last September.

Salvation Army is left \$300,000 by 'derelict'

SAN DIEGO (EP) — When Lauren Lovelace used to come to the Salvation Army centre in El Cajon for a free lunch, its workers thought of him as one of the anonymous derelicts who seek out its operations for warmth, food, and spiritual comfort.

But when Mr. Lovelace died in 1978 at the age of 85, he left the organization an estate worth \$300,000. The Salvation Army was just recently informed of the bequest by the conservator of the Lovelace estate. In addition to cash left in several banks and savings bonds, the gift includes a trust deed for land in San Bernardino and several acres of San Diego hilltop property worth \$250,000. Mr. Lovelace frequented the El Cajon centre for four years before his death. Its workers provided the brown suit he was buried in.

FRISIAN PICNIC

Come to Pinehurst Conservation Park, 4 miles north of Paris, (Highway #24A), on Tuesday, July 1, 1980, starting at 11 o'clock in the morning. Come out for a day of games, music, "Keatsen," swimming, etc.

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LET'S PLAY CHESS

Editor: Pete Layer

Correspondence Results

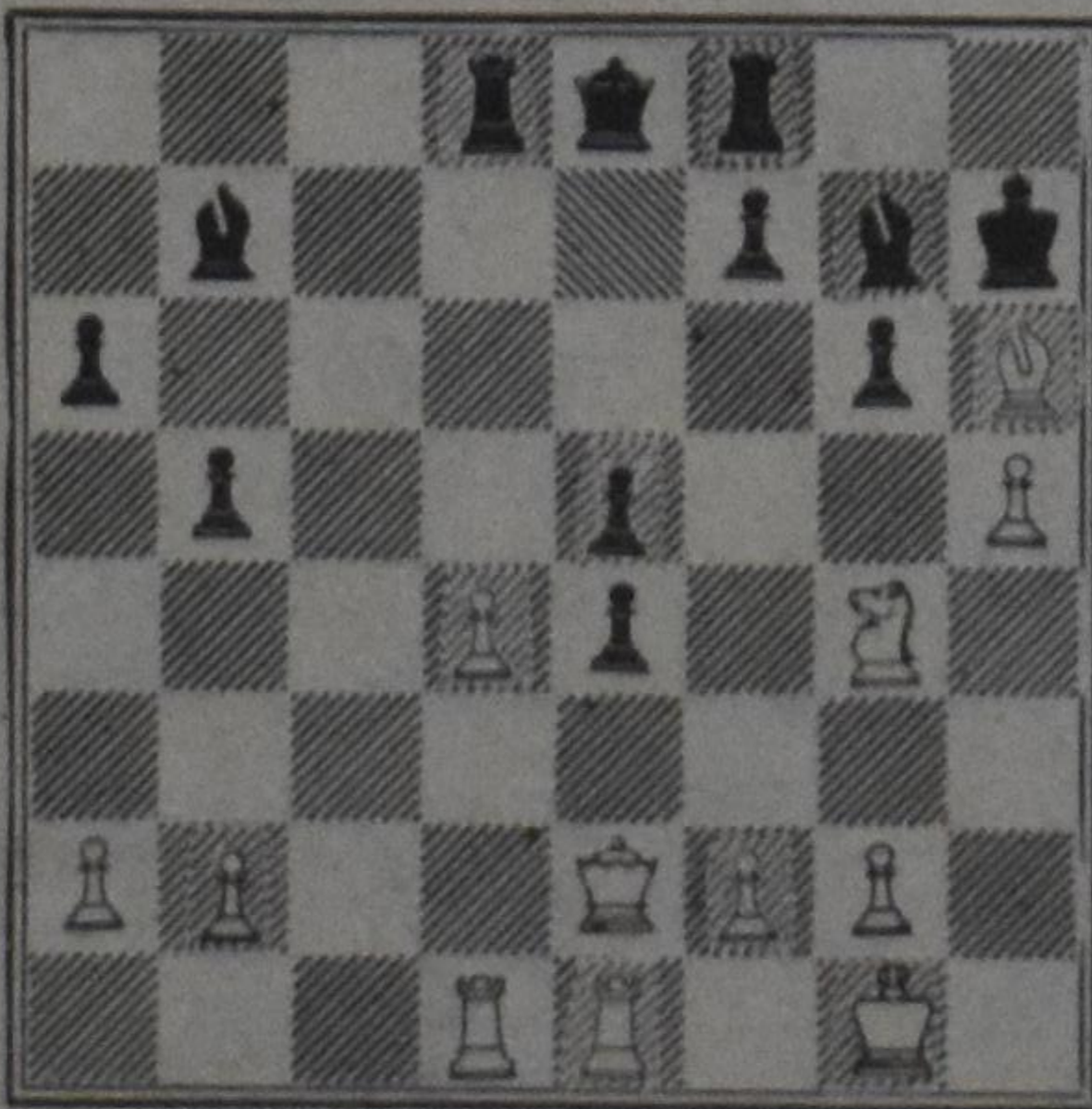
1979 Group C: K. Amsinga 0 (0) P.W. Lamain 1 (2)
This last result from Group C means that three players; Mr. Boer, Mr. Eisen and Mr. Lamain; are tied for first place with 2 out of 3 points. Group A also has a possibility of a three-way tie for first. I would like to limit the number of players in the final to four since most players do not wish to play so many games. This makes it necessary to apply the tie breaking rule for the first time in a preliminary group. I will wait to announce the one or two finalists from Group C until the results of Group A are known.

1979 Group A

The game between A. De Weerd and B. Cooke has almost gone over the time limit (June 30, 1980) set in 1978. Apparently the mail service is not so swift between Saskatchewan and New Jersey. Please send in your scoresheets. If you see a winning plan or combination, please let me know.

1980: W.L. Boer 1 (1) D. Verkuyl 0 (0)
This is the first result of the 1980 series.
Game: Which Position is the Stronger?

P.W. Lamain



K. Amsinga
Position after 26. BxP (R6)

White	Black	White	Black
26. ...	KPxQP	35. N-N5ch.,	K-R1;
27. BxB,	KxB	36. R-K3,	Q-Q3;
28. Q-Q2,	P-K6;	37. P-KN3,	QxQ;
29. PxKP,	Q-K3;	38. PxQ,	R-B3;
30. P-R6ch.,	K-R2	39. K-B2,	QR-Q3;
31. N-R2,	P-Q6;	40. R-Q2,	R-Q2;
32. P-K4,	BxP;	41. R-K1,	R-QB3;
33. Q-B4,	P-B4;	42. KR-Q1	
34. N-B3,	Q-Q4;		

Black cannot penetrate White's defenses. If he opens a file in the centre, White could checkmate on the back rank. White must make a decision. If his Rooks stay where they are, the game will probably end in a draw. An attack on the king side may be successful. However, failure means Black's attack through the centre will probably succeed. What would you choose?

White eventually played P-R7 and his Rook to KR6. This maneuver allowed Black to move his Bishop and attack the KBP with one of his Rooks, destroying White's position. The choice White made did not prove successful.

The Seasons are Fixed by Wisdom Divine

22nd Annual AACS Family Conference
August 1 - 4, 1980

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Phone: (416) 979-2331.

Calendar of Events

Ontario

- June 23-27 The Canadian Reformed Fellowship's summer institute at Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale. Theme is Exposition for the 80s and features five major addresses.
- July 1 **Frisian picnic** at the Pinehurst Conservation Park (Highway #24A) at 11:00 a.m.
- Aug. 1-4 The 1980 AACS Family Conference will be held August 1-4 at Niagara Christian College, Fort Erie, focussing on the theme of The Gospel of Creation. Lectures, subgroups, worship, and lots of fellowship with hundreds of other Christian families. Registration materials: AACS, 229 College St., Toronto, ON M5T 1R4, or phone: (416) 979-2331.
- Focus on the Family — Film Series**
June 25: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children. Time: 8:30 p.m., in the Guelph Chr. Ref. Church.
- Lakewood Christian Conference Grounds:**
(near Sarnia, ON).
June 27-30: Rev. A. Van Eek will speak with D. & T. McMaken providing the music.
July 12: Senior Citizens Day (Dutch), from 10 a.m. - 5 p.m. with Rev. H. Vander Windt. Supper served.
July 18-20: Youth weekend with Rev. W. Smedes and music by "Anthem."

Alberta

- July 2-11 The King's College summer course program.
Aug. 10-17 Edmonton, Billy Graham Crusade.
Aug. 26-28 Choral Workshop at the King's College, with Prof. Karl Hochreiter.

Mr. Houtman of Christian Stewardship Services plans to be in:
Alberta — **July 2-16**
He is available for personal visits.

Miscellaneous

- July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. June 27	Wed. June 25	Fri. June 20-10 a.m.	Thurs. June 19-10 a.m.
Fri. July 4	Wed. July 2	Fri. June 27-10 a.m.	Thurs. June 26-10 a.m.
Fri. July 11	Wed. July 9	Fri. July 4-10 a.m.	Thurs. July 3-10 a.m.

Books

Bible study Allegiance in perspective

The Upside-Down Kingdom by Donald B. Kraybill; published by Herald Press, Scottdale, Pennsylvania, 15683, U.S.A.; paperback, 318 pages; price: \$5.95 (In Canada \$6.90). Reviewed by Rev. Dirk J. Hart, London, Ont.

A different book, to be sure, from Ridderbos' magnificent *The Coming of the Kingdom*. Still, a study of the kingdom of God in the Gospels of Matthew, Mark and Luke. Carefully done. Radically

stated. Disturbingly challenging. I must profess, I started reading it with some prejudices. The author is an Anabaptist and a sociologist. Two good grounds for a Reformed pastor to be careful. Anabaptists, after all, have no reputation for "kingdom vision" and sociologists are notoriously weak on principles and standards, especially biblical standards. But I had to swallow my prejudices. The kingdom to Kraybill, "is an inverted or upside down way of life in contrast to the usual or

prevailing social order." It is also "a collective order" that is "based on the policies established by the King." This kingdom has political, religious, and economic consequences which Satan clearly recognized when he tempted Jesus in these three areas. Jesus, however, refused to play along with the oppressive political, religious and economic institutions of his day, but called instead for a radically new way of life, which links the spiritual and social spheres of life. Jesus' teaching

about wealth and prosperity are disturbing to rich Christians, who may try to circumvent such teachings with talk about tithing and stewardship. Jesus' lack of conventional piety is an indictment also of our institutionalized churchianity and must lead us to asking some hard questions. The style is flippant in places, but always readable. Each chapter ends with questions for discussion, which makes the book useful for groups as well as for private reading. The book won a

well-deserved national book award in 1979. I wouldn't want to do without Ridderbos on the kingdom. But I'll keep Kraybill next to it just so I won't forget that you can be theologically oh so beautiful and right, but feel too much at home with the lifestyle and culture of decent but pagan people in the oh so comfortable kingdom of our day.

Conversion Then the peace of God entered in

Confessions of An Arms Peddler by Don R. Grand Pre; published by Chosen Books, Lincoln, Virginia 22078, 1979; 202 pages; price: \$10.95 (U.S.). Reviewed by Helen Tangelder, Strathroy, Ontario.

It is a long time since David and Goliath fought their battle. Today's modern weaponry is a long cry from David's sling shot and Saul's ill-fitting armour. Today we hear of M-60 battle tanks, M-47 tanks and other sophisticated armaments,

Countries talk about disarmament and peace. Don Grand Pre was a dealer of arms. He grew up in a North Dakota prairie town in North Dakota during the depression; his father went broke and the family jewellery was sold. Back then, he was excited when he saw P-12 Boeing pursuit planes flying low over the fields. That was the beginnings of his long upward road in dealing in arms. Selling weapons seemed as easy and common as selling a pair

of shoes. Grand Pre was assigned to Italy where the largest arms dealers lived. "Buy low, sell high" became his motto. Fast life, high business deals, and women became part and parcel of his life. After all, this was his business. Men work in the ammunition factory; it's their job. Grand Pre sold and dealt in arms; that was his job. To him, money was his goal, the means justified the end. He could be his own boss. But could he? The priest asking about his

marriage, then there was the accident of his daughter, the deaths of his cohorts came crashing in on him. His wife's bout with cancer was the final blow. With the compassionate help of his counsellor and friend, O'Malley, he sees the end result of his business deals in the finality and horror of war and death. Then the grace and the love of God entered into his life. He broke away from the fast, high-pressured world of wheeling and dealing in arms. The Grand Pre

family moved to Virginia to farm and set up a centre for handicapped children. Do you want to read a biography that is not sensational, but gripping? Grand Pre writes candidly and freely about his life as an arms peddler, and his own spiritual hardness and cynicism that was finally broken by the love and concern of a friend. Good reading!

Church history Growth of the early church

The Spreading Flame. The Rise and Progress of Christianity from its First Beginnings to the Conversion of the English by F.F. Bruce; published by Wm. B. Eerdmans Publishing Co., 1979; price: \$9.75. Reviewed by Dr. Louis Praamsma.

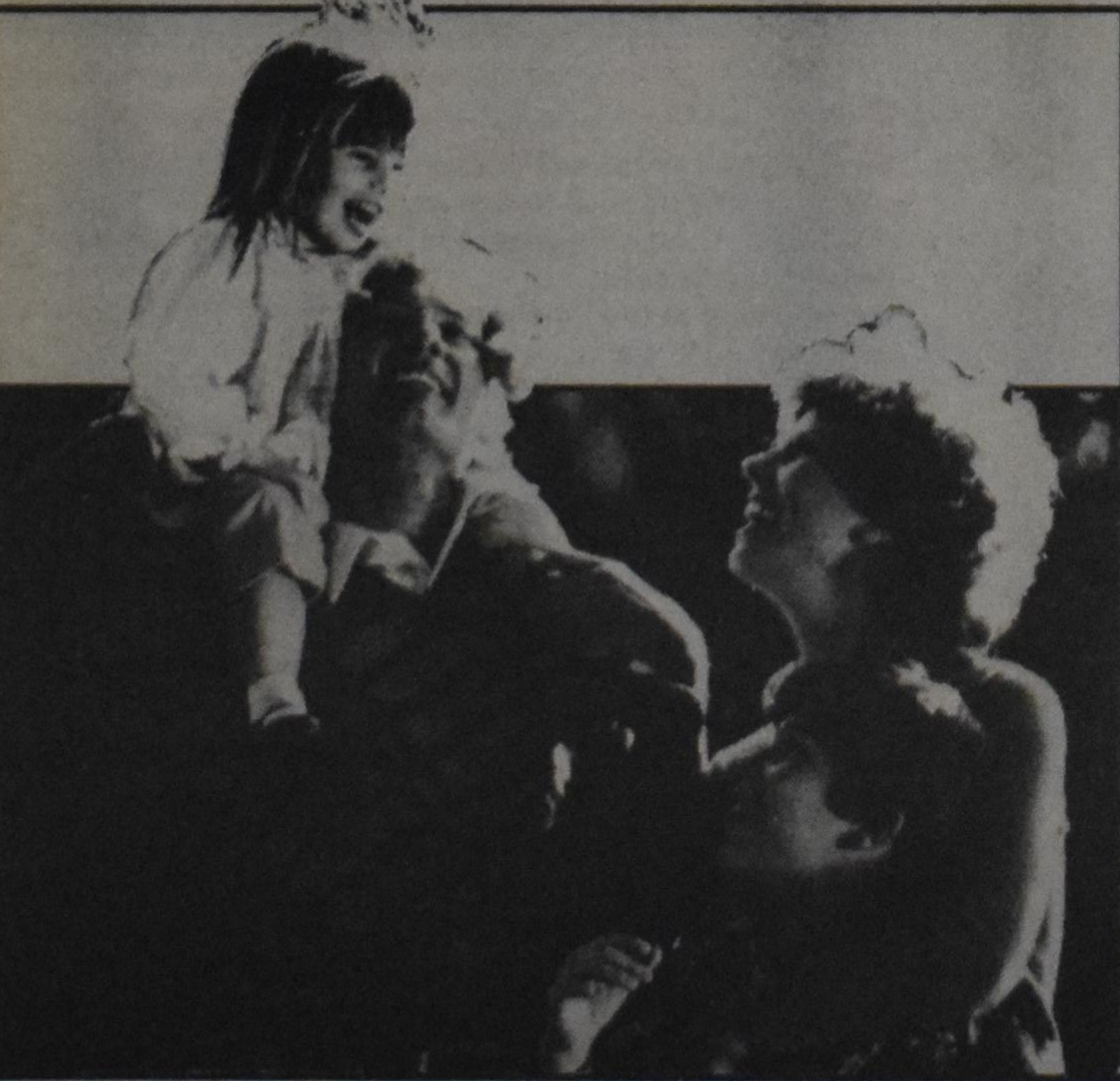
This book was first published in 1958, by the Paternoster Press in London, England and has now been reprinted by Eerdmans Publishing Company in a paperback-edition. It is composed in three parts. The first section

entitled, "The Dawn of Christianity," describes the beginnings of both Jewish and Gentile Christianity in New Testament times. The second one, "The Growing Day," tells the history of the growing Christian church until the reign of the first Christian emperor, Constantine the Great. The third part, "Light in the West," depicts the progress of Christianity from the accession of Constantine to the conversion of the English, with a special and detailed emphasis on the first beginning of the Christian church in England, Ireland and Scotland. Bruce is a very able evangelical teacher and author. His New

Testament studies: his *Commentary on the Book of Acts*; and his *Are the New Testament Documents Reliable?* won him an international reputation. His knowledge of the background and contents of the books of the New Testament shines through all the pages of the first part of *The Spreading Flame*. The second part is very readable, especially in the account of the fiery trial of the ancient church, the government of the church, the Christological controversies and the first heresies. The third part will be of great interest to those who want a detailed picture of early British and

Irish Christianity. Bruce calls his book a 'non-technical work.' Evidently he wrote not only for an academic public. Yet throughout his work he shows his profound historical scholarship.

As was to be expected in a book of 432 pages, I occasionally placed a question-mark. I don't want to elaborate but I must confess, that the author knows more than I do when he states that "the exaltation of Jesus to the right hand of God was not postponed for forty days after his triumph over death." That there were "Testimony-books" during Jesus' lifetime and in the early church, is a hypothesis, which at any rate was opposed by the Dutch scholar, Dr. N.J. Hommes in 1935. John Calvin would have objected to the thesis that "the New Testament writings give not the slightest hint that the administration of the sacraments is to be restricted to any special members of the church." Neither is it, in my view, quite correct to state that Constantine in the battle on the Milvian bridge "claimed the sanction of Christianity for warfare." And the author's judgment on the conflict of Augustine and Pelagius is not quite satisfactory; his conclusion, expressed in the word of the English evangelical minister Simeon (ca. 1800), that "the truth of this matter (Calvinist-Arminian controversy) lies in both extremes," is not acceptable. These critical observations are not intended, however, to detract from the value of this book of which it has been rightly stated that "many students will profit greatly and enjoy reading it."



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